

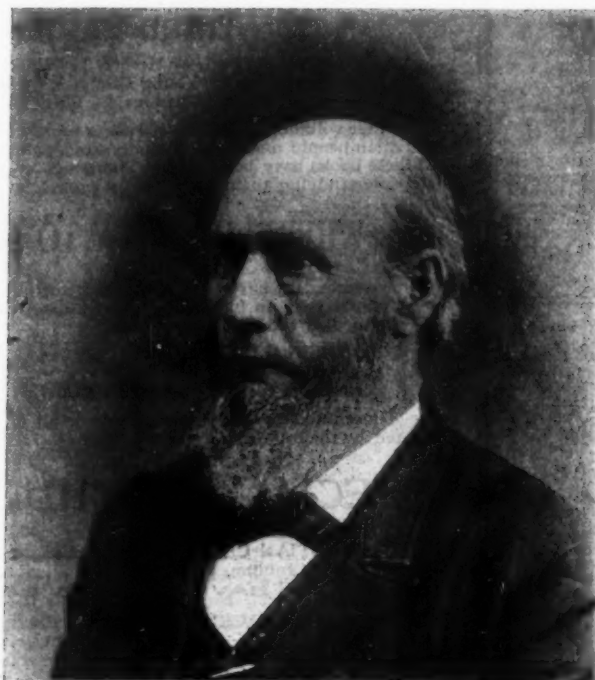
THE CHRISTIAN CENTURY.



Volume XVIII.

Chicago and Washington, Feb. 28, 1901.

Number 9.



*Nelson A. McConnell.
Died February 5th, 1901.
See Page 18.*



A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE.

Published by

The Christian Century Company,

358 DEARBORN STREET, CHICAGO.

CHARLES A. YOUNG, . . . President.
 FRED'K. F. GRIM, . . . Vice-President.
 ANGUS MCKINNON, . . . Sec'y. & Treas.

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EDITORIAL.



He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

Ill that blesses is our good,
And unblest good is ill;
And all is right that seems most wrong;
If it be his dear will.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares, O blessed will!
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumph mine.

—Faber.

THE TWO PATHS.

There are three periods in the history of any movement that comes to prominence as the promoter of an idea. There is first the period of its inception and early growth, when it first takes form as a statement of truth, and makes its appeal for support. It may have no vitality, and therefore attract no advocates beyond a limited circle. In that case its first period is its last. But if it lives and begins to find friends, it grows with more or less rapidity, gathering strength as it advances till a considerable body of representatives stands ready to defend and propagate it. During this period the influence of the original idea is strong, and those who enter the circle are likely to be attracted by the dominant principle. The mere matter of forming an organization is secondary. Nobody thinks as far as that. A few people have seized upon a truth which they are sure the rest should recognize, and they propose to press it to acceptance. The fact of separate existence is neither invited nor expected. There is the hope that all men will presently accept with grateful hearts the new truth presented.

Steps to Separateness.

But time goes on, and the world has not accepted the teachings. Yet its advocates have become more numerous, and presently the thought of a certain separateness and strength of organization grows up. Then comes most naturally the passion for growth. The development of the organism is the prevailing concern. This is accomplished by the uplifting of the watchwords with which the movement started, but in the conduct of the most active and zealous representatives there may be selected a growing zeal for the organization as such, and a lessening of emphasis upon the first purposes of the enterprise. This does not mean that the familiar rallying cries will be omitted. That would be impossible if success is to be achieved. But nevertheless there is apparent to the careful observer a loss of the early ideals in the passion for members and power. Then may be seen examples of remarkable activity on the part of men whose whole purpose is that of building up the organization, who at

the same time have apparently lost wholly, or never possessed, the dominant thought of the movement, but have only a clan or party loyalty, and repeat the watchwords with a meaning only intelligible from their narrow and partisan point of view. There will indeed be many men of sincere and noble purpose who keep fresh in their hearts the ideals of the first days, but it is the danger of this second period that the organization will forget all but its strife for success, and in its effort to save itself, it will lose its better life.

The Moment of Crisis.

Then comes the third and last period. The opening of that era is a moment of critical importance. Two paths are open. Two possibilities offer themselves. Between these there must be a choice. Even where the crisis is not perceived and the two ways not noticed, the choice is always deliberately made. It is possible, first, to take inventory of the progress made thus far, to ask what were its original purposes, and how far it has accomplished them. When it is seen that there has been great growth in numbers, but that the original ideals have been somewhat dimmed and forgotten, or obscured by the very formularies which were intended to interpret them, there is still, perhaps, time to save it, and it is the instant duty of its adherents to return to a new devotion to those ideals, and to set the now full-grown power of the organization to their accomplishment. It is the nick of time. It is the moment of destiny. It is the tide in the affairs of men which, taken at the flood, leads on to fortune. By this reverting to the true purposes of the movement its real ends may be accomplished. Even the mechanical zeal of the middle period may prove no hindrance if it be the precursor of a supreme effort in the direction of the primitive purpose. In that path lies true success.

The Broad Way to Failure.

But the second path is open and broad, and many there be that go in thereat. It is a road, entering upon which the feeling of satisfaction takes possession of the movement. It is increased in goods. It has achieved a party success, but it has lost the vision that gave it birth. The result can be easily foreseen. Its power is gone. Like the church in Sardis it has a name that it lives, but is dead. Like the church in Laodicea it says, "I am rich and have gotten riches, and have need of nothing," but it knows not that it is wretched and miserable and poor and blind and naked. Like the church in Ephesus, it has left its first love, and needs to remember from whence it is fallen, and repent and do the first works. Otherwise the end is near. A certain career of narrowing usefulness will follow by very force of the momentum achieved. Then lessening progress, growing indifference, increasing disintegration, failure, death. The candlestick has been removed.

The Application.

Now in the things which we are saying, the chief point is this: The Disciples of Christ began their work with a clear and lofty ideal, the unity of all God's people upon the apostolic foundation. For this principle there was a deep and holy enthusiasm at the first, and but little thought that its realization was a matter of long de-

lay. The fathers saw that sectarianism was the chief obstacle to the success of Christianity and they believed it possible to reach a unity of the people of God which should indicate our holy faith in the eyes of the world. Into this enterprise they threw themselves with unrestrained enthusiasm. They cared little for organization, but they sought everywhere a hearing. They were not so much a body of people as a voice. Like that other voice in the wilderness of Judea, they wished nothing for themselves, but everything for the principle of which they were the heralds. That was the first period of our work.

Then came the delay. The Christian world did not take up the cause of unity with any enthusiasm. It was either indifferent or hostile. It was apparent that a campaign was needed. Only numbers could give effectiveness to a campaign. Hence came the zeal for numbers; influence, machinery. All these came gradually. But the danger incurred in such a movement, especially in its transition from the first to the second periods, was present. We have now become such a people as the fathers never dreamed of. We have grown by insistence upon Christian unity upon the apostolic foundation. Yet to this plea we have added a tremendous enthusiasm and an aggressiveness which would have wrought wonders even with a less vital plea. In fact, it is perfectly apparent that there are many men in our ranks preaching Christian unity upon the apostolic foundation who comprehend neither Christian unity nor apostolic Christianity. The watch words may be the same as those the fathers used, but there is constant danger of losing the germ of truth while holding tenaciously to its shell.

Our Opportunity.

We stand therefore at the opening of the third period of our history. Before us open two paths. The one is the way of true success. It can only be entered by taking earnest heed to the things which we have heard from the fathers lest we drift away from them. We have the organization and strength to make Christian unity effective if we will. This is not to be done by means of platforms and conferences. These only emphasize the obstacles. It can only be done by actual attempts to unify the Christian spirit and activity of the places where we have churches. If our churches in all towns and cities where they are found would begin at once the cultivation of Christian fellowship with all other churches; promoting such united efforts as should bear witness to the reality of our plea, we might become a power where now we are only a sect. No compromise of the truth would be necessary. All that is needed is the recognition of such elements of Christlikeness as appear in our religious neighbors, and they are many. United evangelistic meetings may be held, in which, instead of being left out, and then rejoicing that "the union meeting of the sects met with but slight success in this place" (1) We should be the leaders; exchanges of pastors can be arranged with neighboring churches; when the pastors of one of our churches is absent, what could be more Christian and inspiring than to invite a sister congregation to worship with us and have its pastor preach? By such and many other methods our plea for Christian union would be taken seriously in many communities where now it is unknown or regarded merely as a sectarian shibboleth; and moreover there would come far more favorable opportunities to proclaim in a spirit of love what we hold to be apostolic Christianity.

The Dangerous Tendency.

The other path is broader, smoother, plainer, and many of our people are already beginning to enter it. It is to go on building up a sectarian organization, emphasizing numbers, increasing machinery and using the old familiar watchwords, but with neither the desire nor the expectation of making them succeed. For a few years more we shall be strong, shall perhaps increase in strength. But soon the end will come in declining numbers because the motive is lost. The fate of the other denominations will be upon us. It will be found out that our devotion to Christian unity was but a name; our definition of apostolic Christianity narrow and partisan.

We have yet the choice before us. We stand at the parting of the ways. The next ten or fifteen years will largely decide which path we shall enter: the path of true success by earnest and self-forgetting advocacy of the principles for which we historically stand, or that of self-seeking devotion to numbers, but with a loss of vision, a lessening of enthusiasm, and the swift death that waits upon decay?

THE VISITOR.

In reflecting upon the death of the Queen one hardly realizes the enormous change that is wrought by such an event in the life of a people like the English, to whom the long Victorian age has come to seem like the established order of things. When Louis XIV passed away, after the longest reign in modern history, France was staggered, even though the king was far from popular toward the close of his seventy-two years of rule. When Elizabeth died men looked at each other as though the world had changed front. Queen Victoria has been so completely the representative monarch of the nineteenth century that with her departure the survivor who has seen the earlier days of that lost century and the strong men who made it great might say, with Bedivere to the dying king:

"Ah! my Lord Arthur, whither shall I go?
Where shall I hide my forehead and my eyes?
For now I see the true old times are dead
And I, the last, go forth companionless,
And the days darken round me, and the years,
Among new men, strange faces, other minds."

The Visitor just read in an English paper a paragraph in point: "I went this afternoon to the consecration of a west end church, and there a crowded congregation heard for the first time the changes which must now be made in the prayers for the royal family. The words occurred in the Litany, and it seemed as if the officiating clergyman could hardly trust himself to introduce the king's name. Many in the church wept, as for the first time they realized their loss. The older men and women especially, as they heard the petition for 'Thy servant Edward, our most gracious King and Governor,' and for 'Alexandra, our gracious Queen,' must have felt that they were living in a different age."

The Events of a Lifetime.

Here was a life which had well-nigh spanned the century. Twenty years a wife, forty years a widow, sixty years a queen, eighty years the beloved of her people, it was her privilege to sit "in that white light that beats upon a throne," longer than any former Sepoy rebellion were not unworthy precursors of the South African wars of the last years, while the tension of public sentiment caused by the Prusso-Austrian war, the Franco-Prussian war, the American civil war, the Russo-Turkish war and the Greek conflicts, to say nothing of the Chinese troubles, laid burdens upon the

British government which fell heavily upon the queen. In the earlier part of her reign she had the strong arm of the Prince Consort to lean upon. No wiser or more tactful prince ever assumed a position so difficult to hold, or requiring such adjustment to conflicting currents of opinion. Yet the English people had the satisfaction of discovering in Prince Albert not only a modest, sincere and earnest Christian man, but as well one who engaged and reciprocated the unbounded affection of their young ruler, and these qualities won all hearts, for England has ever loved administrative ability and domestic virtue. The family circle of the court, gradually widening into most of the courts of Europe, grew from this unity of heart and purpose between Victoria and Albert. The nine children born between 1840 and 1857 have carried the Victorian blood to mingle with most of the royal lines of Europe.

Death of the Prince.

But the death of the Prince Consort in 1861, just as the clouds were gathering in our own sky, was a blow from which the Queen never recovered. In the difficult passes of national affairs, where he had been her best guide, he was to stand with her no more. In one moment she was bereft of lover, husband, ruler, for he was all of these. His counsel was better than that of Melbourne, Palmerston, Peel, Disraeli, Gladstone, Roseberry or Salisbury, her successive prime ministers. Perhaps it will never fully be known how much influence the Queen actually exerted in government. She was no mere figurehead, as both Palmerston and Peel discovered to their chagrin.

The Visitor's glimpses of the Queen were not numerous, but they were full of interest. The most satisfactory was one enjoyed in the vicinity of Buckingham Palace on her return from a drive. Her age was evident, but her appearance was dignified and satisfying. Far different was the impression made at Osborne or Balmoral when she rode out in her pony chaise. She seemed then an old lady with amazingly bad taste in bonnets.

She was ever a Christian woman, wife and mother. Her faith was strong; her inclination toward religious reading and discourses, her tastes refined and delicate. While she was quick to see the point in a funny story, and loved above all things to hear an amusing recitation, no joke caused her the least amusement that was not perfectly refined. A year or two ago a large party of youthful princes and princesses were laughing very heartily together in the drawing room at Osborne when her majesty entered with Princess Beatrice. She asked to be told the joke, and after a good deal of hesitation a young princess gave it as it stood. The joke was rather an advanced one. The Queen did not smile, and her rebuke, gentle as it was, made itself felt. "We are not amused," she replied, answering for Princess Beatrice and herself. One is reminded of an episode in the camp life of Gen. Grant. A young officer came one day into headquarters, where several were grouped about the general. Advancing with a laugh, he said: "I have a good story," and added significantly, "I believe there are no ladies here." Gen. Grant looked at him a moment and said, "No, sir, but there are gentlemen here." The story was never told.

Literary Habits.

The Queen was a constant reader and writer. She had placed upon the table of her morning room every day the leading London papers, one representing each of the political parties. At her wish one of her daughters or her ladies-in-waiting read out the salient features and leading articles, but the police news, adver-

tisements and the foreign intelligence were omitted. The Queen delighted in the earlier novels of William Black. "The Princess of Thule" was at one time her favorite book, and she was devoted to the works of George Eliot. The late Prince Consort was among the first to appreciate "Adam Bede." Although the Queen in her literary as well as musical tastes was inclined to be somewhat conservative, it need not be said that she neglected the work of newer writers. She much liked Mr. William Watson's poems, and read and re-read his "Lachrymæ Musarum."

Systematic and Methodical.

She was very methodical in all her ways, and always conducted her correspondence on certain lines. It is told that her majesty would not read an official letter unless it was presented to her unfolded, and without a single crease. Her private letters were without number, and never did the Queen forget to send a telegram or note of kindly congratulation upon the birthdays of her German relations. Every morning a little "date-book" was brought to her, and if after referring to it the birthday of a grandchild or great-grandchild was found noted, a gift was despatched to the little one, accompanied by fond words of greeting. The Queen latterly dictated a number of letters, but there were certain ones, to the Prince of Wales, the Empress Frederick and Lord Salisbury, for instance, which she wrote with her own hand, still with freedom and firmness; always upon the same paper, white edged with black, and with the royal coronet and name of residence in black also.

The Queen was a wonderfully thorough woman. Everybody knows that when nearing her eightieth year she commenced the study of Hindustani, and managed entirely to master the language, writing her diary in the most proficient manner. Before the war broke out every new book on South Africa was ordered by the royal librarians at her desire, and in due time was read aloud to the Queen after dinner by one of the young princesses or ladies whose duty it happened to be to attend on her. It has been said by those who know that her majesty was better informed on South African affairs than any woman in the kingdom. As a stateswoman her extraordinary cleverness was a household word, and she could often put her ministers to rights on the question of some date or matter of precedent.

Interesting Incidents.

The old people in Esher are fond of talking of the days when the Queen and Prince Albert stayed at Claremont and took rambles together about the country lanes. On one occasion, so the story goes, they wandered for some distance beyond the woods of Claremont, and were overtaken by a thunderstorm. They took shelter in the nearest cottage, and seeing there was no likelihood of the storm abating the Prince asked the old woman at the cottage if she would kindly lend them an umbrella. The old dame was quite unaware of the rank of her visitors, and had a rooted objection to trusting her precious gingham to the hands of strangers. Finally, however, her objections were overcome, the umbrella was produced, and the Prince Consort, with the Queen on his arm, marched off in triumph under its shelter. The old woman followed them down to the garden gate, reiterating many times over that they were to be sure and let her have it back in an hour's time or she would let them know the consequences. That worthy's surprise can be readily imagined when, well within the hour, a

sovereign of Britain, and in an age which saw her nation grow from an insular position, with but the beginnings of colonial dominion, to be the foremost power in the world, whose drum-beat is heard around the earth, and on whose empire the sun never sets.

When Victoria was born in 1819, the echoes of the two wars with this country were dying away, and even the marvelous exploits of Napoleon were no longer in the public mind. But during her long reign, which began upon the death of George IV, her uncle, there were several struggles which tested to the utmost the strength of the nation. The Crimean war and the footman arrived from Claremont bearing the precious gingham, with a message of thanks and a handsome gratuity from Her Majesty the Queen.

THE OUTLOOK.

Cuba and the United States.

The Public Ledger, Philadelphia, very well says: "Don't scold Cuba for not defining her relations with the United States. Most likely she is waiting for the United States to define its relations with her." Both countries are diplomatic, which is another way of saying that it is impossible to tell what will come to pass.

A Prize Fight Prevented.

It ought to be told everywhere that it might strengthen or shame some of the halting executives of our different states that the Jeffries-Ruhlin prize fight booked for Cincinnati was prevented because Governor Nash took a firm stand with the law-abiding elements of that city. Let us congratulate the governor and pray that his tribe may increase.

Would Not Stand the Test.

A Christian scientist—such is the phrase—recently proposed to produce before the editor of the Popular Science Monthly a number of persons who had been cured of snake bites by "christian science" treatment. The editor proposed to his correspondent that he be inoculated with snake venom to prove his contention. The Christian Scientist has not replied. The editor of the Science Monthly said of the "Christian Scientist": "We do not speak the same language."

Making It Hard for the People.

In order to favor certain industries and give trusts a clean sweep, if such an expression can be used, our lawmakers seem willing to exclude foreign goods, and shut up foreign ports against American products. That at least results from tinkering with the sugar tariff which has already caused Russia to move in retaliation. And the burden falls upon the people, and most heavily upon the poorer classes of citizens. Nor will a commercial war promote civilization or contribute in any way to building up the higher issues of national and individual character.

A New Surgical Operation.

The famous Vienna surgeon, Professor Gersuny, has been performing some interesting operations with a mixture of vaseline and paraffin. He found that it could be injected at a temperature of 104 degrees and that it would remain at the point of injection without changing its position and without irritating. One man had a portion of his jaw taken away. His cheek showed a cavity as a result and Professor Gersuny remedied it by injecting sufficient paraffin vaseline to make an even surface. It has also been used as a substitute for constrictor muscles. The professor achieved a notable success with a malformation of the palate, in which case the patient acquired a clear pronunciation by the means

employed. Experiments have also succeeded where stiff members had to be made flexible. It has been thought that this could be injected under the skin to fatten thin people. Vast possibilities are suggested by this line of experiment.

The Cost of the Boer War.

The English war office has issued an elaborate official table of the losses sustained in South Africa, from the beginning of the war to the close of January, 1901: There has been 13,258 deaths; 1,734 discharged for disability; 937 missing and in captivity; there are 14,914 men and 1,242 officers wounded, 1,703 officers and 39,095 men have been invalided home on account of wounds and sickness. Putting these figures together we have the enormous figure of over 90,000 practically lost from the English army in South Africa. The losses for January last alone were 1,030 killed, wounded and captured; and still the war is not over. Nor is this all the cost. England is issuing war bonds to the extent of several millions of dollars daily, thus heaping burden after burden on her people. And the coarsening of national fiber, the brutalizing of national instinct, the hardening of the national heart, the searing of the national conscience, the broken homes and the gloom of desolated lives are also a part of the cost. It is all so pitiful, and when the end is gained neither England, nor the Boers, nor the world is benefited in any way. War is a kind of insanity.

The Evolution of Religion.

The Boston Globe has gathered some very interesting statistics on the growth of religion and its cost during the last year. Everything considered, the amount is really modest, and there is nothing that yields such vast returns to the giver as the money put into religion. He transmits it into light, life, peace, joy and the moral fiber of the nation. He builds a wall of safety about his home; he spreads a shielding wing above his children that all the garments of earth could not give; he puts a strong staff in the hands of the helpless; and reverses the tides that have ruined many lives and enables them to be builded again. How vast and blessed will look these figures in such a light! Says the Globe:

"In the United States last year the cost of maintaining Christian interests is reported as being nearly \$300,000,000. In round numbers the Catholics head the list with \$31,000,000, then come the Methodists, \$26,000,000; Presbyterians, \$20,000,000; Episcopalians, \$14,000,000; Baptists, \$12,000,000, and so on down to the Salvation Army, with \$750,000. Other important items are new buildings etc., \$37,000,000; hospitals \$28,000,000; education, \$21,000,000, and Sunday schools \$7,000,000.

"What a contrast is presented between the above amounts and the fact that in 1800 the value of the 2,340 churches in America was \$1,500,000. Today we have in this country 187,481 churches, with a value of \$724,971,372. Every religious denomination seems to be making good progress in its work, and the world cannot help being better for it."

University Ideals.

Bishop Potter of New York was the orator of the day at the celebration of Washington's birthday by the University of Pennsylvania, held in the Academy of Music, Philadelphia. His subject was "The Wiser Outlook," and he said some striking things to the crowd of citizens and 2,000 students assembled. He

deplored the mercenary spirit that has crept into educational ideals and spoke as follows upon the point:

"Young men are told in fact, if not in form, that their brains are merchandise, and that the college is the mill that will best coin them. Young men are urged to get a college education, shorn as much as possible of all classical training, or any other that cannot be converted immediately into a wage-earning product, because knowledge, and especially certain kinds of knowledge, is power in precisely the same sense that a milldam and a dynamo are power. And so we are getting a class of students to whom whole ranges of highest learning—those that deal with the philosophy of history, with the sources of great social and intellectual movements, with poetry, literature and the finer arts, with the foundations of ethics, personal, social, national, are matters of large indifference.

"Believe me, gentlemen, that if our children are to have any republic that is worthy of the name to live in, such matters cannot afford to be! Whatever other classes we have and conserve in the land, artisan, agriculturist, trader, shipper, railway builder or capitalist, there is no one among them all who can contribute one iota to national stability and national honor, unless, behind and above them, all alike, there is another class, the scholar class, who stand for ideas not only, but for ideals, but those higher standards and those enduring measurements of human wisdom and conduct which are born first of insight and then of an enlightened outlook!

"It is yours, yours, my brothers, I beseech you who are students here, never to forget it, to give to your age these things! If you have come here simply to train your mind, your eye, your hands, to be better tools in the mad race for acquisition, then the sooner you go home the better! It is not getting or grasping that this nation needs to learn half so much as what to do with its gains; and, in justice, equity and righteousness, how to rule its conquests. In such an age as ours the clever, smart, unscrupulous man becomes, every day, a more dangerous foe to the age in which he lives. He demoralizes youth, he destroys manly independence, he defies greed and gain. And never more than now, therefore, does the land wait for scholars—scholars who shall be thinkers and seers, too, eager to find the truth, willing to own and follow it when it is discovered, and then, with fearless note, to tell it out to all mankind."

BOOKS.

A second edition of Mr. Hamilton W. Mabie's work on Shakespeare, Poet, Dramatist and Man, has just been issued by The Macmillan Company. This well known and deservedly popular writer has tried to make Shakespeare a living person moving in his own surroundings, working at his plays and giving to the world a body of poetry which has truly made him the contemporary of all men for all time.

Eleanor, a novel, 627 pp.; cloth, \$1.50. Mrs. Humphrey Ward. Harper Bros. If one could skip the first three hundred and fifty pages, and nevertheless have an adequate conception of the principal characters in this novel, it would make a stronger story, and the last three hundred pages would leave one with a better impression. As it is, one is so disgusted with the utter selfishness of Manisty that it is hard to believe in his love for Lucy, and if the story had been continued three hundred pages further, one must needs speculate on how many other loves Manisty

could have managed. One's real interest is aroused after reading Eleanor's diary, in which she reveals the fascination Manisty has for her, and although a truly good person might not be able to sympathize with her conduct afterward, surely her beautiful conversion and untimely end softens one's judgment of her. Of course there is an undertone of theological controversy throughout, which lends an air of seriousness which is grateful to many who might otherwise feel the time ill spent. The descriptions of Italian scenes and social life are interesting and good, and the life of the two women in an old abandoned convent might be charming but for that touch of tragedy always present. At any rate it "comes out" well, if one can believe in Eleanor's truthfulness when she declares she no longer loves Manisty and forces Lucy to accept him. The story closes abruptly with the marriage of those two, and we can only hope that they "lived happily ever after."

The Expatriates. A novel. Post 8vo.; cloth; 432 pp.; \$1.50. Lilian Bell. Harper & Bros. In this interesting satire, Miss Bell has made use of such telling and thrilling material as is to be found in the burning of the Bazar de la Charite in Paris and the loss of the French S. S., La Bourgogne, which revealed such horrors of cowardice and inhumanity, one might well be glad to forget them. However, they give a value to the book which it might otherwise fail to have. It has frequently been remarked that it would seem imprudent for the authoress ever to return to Paris, after having been so frank and telling such unpleasant truths about the Parisians. But a sensitive American may feel the satire directed against his own country no less keenly, even though he must admit it is as just. The incident which occurred on board ship, when two hundred Americans tried to sing "The Star Spangled Banner" and failed miserably on the third line, is a palpable hit, and one which should open our eyes to the fact that much of our so-called patriotism is brag. Miss Bell also has views in regard to the standing of our foreign ministers, and their salaries, with which many loyal Americans sympathize. There are several "gallery plays" which are rather below the general tone of the book; notably Rose Hollenden's arrival at her hotel in Paris, Townsend's duel with the Marquis d'Anteuil, and the onslaught of the two charming American girls, on the privacy of the president, carrying everything by storm, and getting just what they demanded, over that august signature. Miss Bell has given us a most readable book, however, and she has the gift of hitting off national as well as personal foibles, that argues an insight into the real values of things. The book is dedicated to her husband, Arthur Hoyt Bogue, though she continues to write as she is known, by the name of Lilian Bell.

"Birds have their quiet nests,
Foxes their holes, and man his peaceful bed;
All creatures have their rest,
But Jesus hath not where to lay his head
And yet he came to give
The weary and the heavy laden rest,
To bid the sinner live,
And soothe my griefs to slumber on his breast.
Let the birds seek their nests,
Foxes their holes, and man his peaceful bed;
Come, Savior, in my breast
Deign to repose thine oft rejected head."

CONTRIBUTED.

A SONG OF ETERNITY IN TIME.

Once, at night, in the manor wood
My love and I long silent stood,
Amazed that any heavens could
Decree to part us, bitterly repining.
My love, in aimless love and grief,
Reached forth and drew aside a leaf
That just above us played the thief,
And stole our starlight that for us was shining.


A star that had remarked her pain
Shone straightway down that leafy lane,
And wrought his image, mirror plain,
Within a tear that on her lash hung gleaming
"Thus time," I cried, "is but a tear
Some one hath wept 'twixt hope and fear,
Yet in his little lucent sphere
Our star of stars, Eternity is beaming."

GREAT REVIVALS.

THE PROTESTANT REVIVAL.

T. W. Grafton.

We are accustomed to speak of the great religious movement of the sixteenth century as a reformation.



A more fitting term would be to call it a religious revival. For only as men feel deeply the power of truth do they see with vision clear enough to discover the errancy of the regnant church. Only as the flame of awakened zeal glows in some heart does truth find a champion strong enough to stem the tide of traditionalism and plant her banner on the eternal Rock of Ages. The Protestant reformation was first a Protestant revival whose altar fires were kindled in the heart of a humble miner's son and whose glow enlightened the half of Europe.

Martin Luther must ever occupy a place of pre-eminence in the great revival that emancipated the church from Roman bondage, and belong alike to all who cherish the principles of the Reformation.

There were others who believed with clearer vision the purpose of God as revealed in his novel. There were heroes of faith equally bold in their defiance of the authorities at Rome. There were champions of truth who suffered greater earthly loss for its sake. But it was the glory of Luther to have combined those elements which have made the Protestant reformation a splendid realization and which prepared the way for the most important achievements of modern civilization.

Causes.

In studying the causes which led to the great religious awakening of the sixteenth century, we must discover the secret of that soul quickening which furnished God the instrument with which to smite the rock of medievalism and cause the refreshing stream of modern spiritual life to flow forth.

We shall not have time to trace the early influences, which in home and school were busy fashioning a character keenly sensitive to religious impressions. The climax which threw the soul of young Luther into a convulsion of anxiety was unexpected deliverance in an hour of great peril. In that hour he had registered his vow to live a religious life, and groping through the darkness, in his effort to attain acceptance with

God, he knocked at and was admitted to a monk's cell.

On entering a cloister Luther labored and tortured himself, he fasted and prayed, he consulted priests and invoked saints, he passed his days in severest discipline and his nights in torment, all to no purpose. The wrath of God hung over him, and assurance of priestly absolution brought him no release from the consciousness of guilt. Out of the gloom of that night his struggling soul somehow found the way to the cordial acceptance of Jesus Christ as his only Savior, and with this discovery he entered as a new force into the world of religious thought.

As the man, quickened with spiritual earnestness and a holy zeal for truth, now took his place, events were fast shaping themselves for the service he was capable of rendering. The preparation had been going on through half a dozen dreary decades in three different spheres, religious, literary and political.

Degenerate Condition of Church.

The church itself was preparing the way for the work of Luther by its growing degeneracy; for the leaders of the church had lost faith and infidelity revealed among the decaying forms of a declining religion. The intellectual awakening known as the Renaissance, with its hand-maiden the newly discovered art of printing, was a mighty factor in the diffusion of intelligence, without which truth is powerless in its conflict with superstition. With the decline of religion and the growth of knowledge Rome had lost much of her ancient credit in the eyes of nations and kings, such was the change that when Luther announced his revolt from the doctrines of Rome, he found at his back princes of fame and fortune who were ready to pour out their treasure and their blood, rather than that a despised monk should be denied the privilege of preaching the truth.

At the opportune time when the world was prepared religiously, intellectually and politically, for a new work of grace, Martin Luther stepped upon the stage of action and at once startled the world by the boldness and originality of the program he announced. The result was a widespread revival of religious interest, which penetrated to the remotest corners of his native land, and awakened a sympathetic response among earnest souls in every part of christendom.

Luther's Course.

The course which Luther now pursued added fuel to the flame that was lighting the way to the triumph of Protestantism. His fearlessness as he aimed blow after blow at the Roman system stirred men's hearts with new religious fervor. The echo of his hammer as he boldly nailed the ninety-five Thesis on the door-post of the Wittenberg Cathedral reverberated throughout Germany and announced to hearts that had long wailed in despair that "the man had at last come." The flame that lit the heavens, as he defiantly burned the pope's bull and the canon law, had kindled the slumbering hopes of the nation and the breach with Rome was complete. And when, at last, he ventured into the jaws of death by obeying the imperial summons to Worms, the religious enthusiasm of the people had reached a pitch that neither threat or promise could stifle. It only remained for the Bible at the fireside, the greatest gift of Luther to German-speaking people, to complete the work.

Its Fruits.

The fruits of this revival were among the richest products of truth. The power of Rome had been forever broken. With religious emancipation came the inspiration which guided men in their heroic struggle

for political liberty and which became the most potent factor in the shaping of modern civilization and the development of our most cherished institutions.

Three great ideas were born of the Protestant revival in the sixteenth century. Each were given their form and beauty in the crucible of Luther's brain. It was his first service and that of the movement he inaugurated to give new and forceful expression to the doctrine of "justification by faith" at a time when men had lost sight of the moral and religious force of an abiding trust in God. As this new faith entered the soul of the reformer and through him gave spiritual vitality to the Christian religion, it aided in the discovery of a second, "the supreme authority of the Scripture," a principle which through all the confusions of modern denominational differences has not been lost sight of, and which received its completest expression in the statement "where the Scriptures speak, we speak; when the Scriptures are silent, we are silent." The third great idea is indispensable to the other two, and the latest to bear its perfect fruit was "the right of private judgment" or religious tolerance, the absolute freedom to read the Bible, to interpret its message and to follow its teachings with none to interfere.

THE MOTIVE OF OUR GIVING

G. W. Burch.

Only the best motive can inspire the best giving. To give because some one else does lowers the dignity of the Master's work. It is not doing special honor to our Lord to give because some great denomination surpasses us or that our names may appear upon some roll of honor to be used as an incentive to others. To give that we may be popular in the local work is a poor return to Jesus for his loving favors. He who gave himself cannot look in blessing upon the selfish giver.

God's Love as a Motive.

It is often urged that we should give because Jesus commands it. True, the commission lays this obligation upon us, but a command does not constitute the highest motive for giving. That which cost the life of Jesus cannot be saved simply from a sense of duty. The tone spring of giving lies deeper in the spiritual conscience than outward observance. Mighty as the word of God is, there is yet a bond of greater power binding his own to him.

The Savior reveals this truer motive in these words: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This is the rallying verse of redemption. About it cluster all the loving ministries of Jesus. It expresses God's love and the gift of that love, which is eternal life. This led Jesus to give himself, and his disciple can rise unto his image only through the same motive.

Jesus said, "And I, if I be lifted up, will draw all men unto me." Take from the cross the idea of infinite love and you strip it of its power. The Lamb of God becomes a weak, sinful impostor. But let this Lamb and this offering symbolize the perfect love and the cross becomes the most sacred symbol of the divine mercy, from which flows a broadening stream of good, touching into newness of life the needy people. Under the inspiration of the cross we discover God's unlimited sympathies and with John declare, "God is love." What sweeter message can be borne to the world than that God loves it, and that love is incentive to our coming with the divine message? Can there

be a motive purer? Is there one that reaches deeper into the constitution of man? Herein is seen all the majesties of the infinite compassion uniting with the human sympathies in redeeming mankind from sin.

If the church were moved by this divine impulse, what wonderful sacrifice she would make! No Gethsemane would be too sad, no Calvary too cruel for her to face. Her crosses would become the ensign upon which she would picture her deeds of suffering love. What we, as a people, most need is not doctrine, we have that in abundance; it is not to flaunt the plea of the fathers, we do that quite boldly enough; it is not to have men of large means, we have many of them; it is not to lay stress upon Christ's divine sonship, we stand upon the impregnable rock in this regard; but it is to bow so low in our humility that the Holy Spirit shall breathe into our souls the love of the infinite and make us eager to do his will. When we shall thus become fully united to him in loving service there will be no hesitancy in bestowing our gifts, but they will flow out from us as freely as his loving favors flow in to us.

Eternal Life as a Motive.

Eternal life is the second principle in the true motive of giving. If Jesus' disciples really believed that those out of Christ are lost, there would be no toying at missions. The wisdom of missions would not be questioned. If once the church awakes to the fact that Jesus is the world's only Savior, this conviction will lead her out into the fields of life to save it. Each disciple will then bear his part as surely as each star sheds its own light out into the night shadows. But do we, as individuals, believe it? Do we believe Jesus to be the light and life of men? Is it the settled conviction of our lives that to know God and his Son is eternal life? Do we believe that in Christ alone is salvation from the awful consequences of sin? If so, to withhold our support from any just effort to send his Gospel to remotest lands is not only sinful, but is a black stain upon our Christian character, which the blood of Jesus alone can wipe out by our humble confession of guilt to him. The Gospel is not ours to hold in selfishness, but to give out to others in love as freely as it has been given to us. Whoever seeks to withhold it from another casts it out of his own life.

Jesus called the apostles to be the fishers of men. The Holy Spirit came on Pentecost and so filled them with the Christ-spirit that they willingly went forth to meet bruises, bonds, dungeons and death. Death itself could not stop them, for when one died many others rose from the bloody scene to carry forth the work of redemption. We ought to be overwhelmed in this spirit. We need to seek the full meaning of the cross and from it behold the iniquities and deaths of a Christless world. Then, as the suffering Redeemer images himself upon the soul, and the great-hearted sufferer bows amid gathering shadows and the wail of compassion, "It is finished" penetrates earth, hell, heaven and our own being, we shall better understand the need of preaching the Gospel to the whole creation.

The spirit of true evangelism comes to the church only as she breathes in the spirit of her Lord. This spirit is heaven-sent. God's blessing attends the life devoted to it. It led Carey into the wilds of India; it sent Moffatt and Livingstone into the deep shadows of Africa; it pushed the apostolic church out from the confines of Jerusalem, beyond the borders of Palestine, through Asia Minor into Greece, Europe and

Rome; it has pressed the church out into the conquest of the world. Born of the love of God like that love it seeks the salvation of the world. The terrors of Jewish spite and hate, nor the afflictions of the Roman persecutions could not stop it. Ten thousand deaths could not do it. But it stood before the citadels of superstition and gently yet firmly knocked until it gained admittance into the councils of the universal heart. It lives today in the soul of every true disciple who seeks to save another. It suffers. It must suffer until the truth of God shall permeate the earth.

Who is not thrilled with the angel's message to the shepherds? "Be not afraid; for, behold I bring you good tidings of great joy, which shall be to all the people; for there is born unto you in the city of David a Savior, which is Christ the Lord." What true disciple does not rejoice at these words from the risen Lord: "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem." But let us not stop until we hear the further charge, "Ye are witnesses of these things."

OVR SLEEP.

O heart of mine, the mists are thick
That cumber us around;
The thorns are very sharp that stick
Our feet upon the ground.

O heart of mine, the way is long
That you and I shall travel o'er;
And you have lost your little song
That used to dance and soar.

The sky is far, oh, tired heart;
The waters cold and deep;
But you and I shall rest apart
When "He gives his beloved sleep."

—Belle S. Whaley.

THE CURE OF DOUBT.

Charles Clayton Morrison.

The cure of doubt lies in action, not in argument. A man's faith which rests solely on the basis of mere reasoning is no faith at all. Faith is not mere belief of evidence; it is acting on the intuitions of our better nature when there is no evidence; it is putting to the test things not seen. That is to say, the soul's surest way out of a doubt into a secure and valid faith is to act as though the promises of God and the prompting of the inner nature were true, and he will find in this experience that they are indeed true.

This was Jesus' method manifestly. It is a magnificent fact that he never argued with men in order to produce faith. Repeatedly his enemies tried to catch him in an argument, but he could not be entrapped. He could not be entrapped not merely because he was the best debater but because he did not debate at all. He did not try to prove his doctrine; he affirmed it, announced it. His explanation of the people's unwillingness to believe him was that they did not live right. Their hearts had grown corrupt, their perceptive faculties had been dulled by sin. No statement of truth, however clear and absolute, could be received by them so long as their hearts were set against God. Only the pure in heart can see God. If a man would come into the light let him do the right and his night of doubt will be turned into day.

Logic Not Conclusive.

The greatest truths cannot be proved by logic. Their validity is a matter of personal experience. No final statement can be made on which the soul can

rest its faith that God exists. The fact is too big to be proved. Reason cannot compass it; but experience can. If a man wants to know beyond a doubt that there is a God, let him live as though there were one; let him adjust his outgoings and his incomings, his will, his feelings, his whole outer life of doing and his inner life of being to a universe in which he conceives of God present at every point and at all times, and his intellect will settle into a peace which passeth understanding. If he has wrestled long with the problems of prayer and still is in the dark, let him wrestle in prayer, and the day will break in blessing. No framework of logic can reconcile the facts that law reigns everywhere, that the universe is so great while our earth is so small and man so infinitesimal, and that so much suffering and evil prevail in human life with the fact that God hears and answers the cries of men. But the soul that has felt God's nearness and enjoyed his communion needs no proof. He has come into the light of knowledge by acting as though God's presence were true.

Increase Faith in Bible.

Similarly the way to believe in the Bible is to live out the teaching and spirit of the Bible. If you have felt the unreality and weakness of the old arguments proving that the Bible is of God, do not deceive yourself with the thought that you must give up the divinity of the old book. For there is a firmer foundation on which you may rest your belief in the holy Scriptures: your experience in living as they teach. The Bible is God's book because it fits man. But the only way man may know it fits him is to try it on. One may be quite ignorant of the argument from prophecy or miracle or history and yet believe the Bible as the Word of God on a truly reasonable ground. If he will try to do what the Bible requires of him his experience will open his eyes to see that a message which so satisfies the cravings of his moral and religious nature must have been sent from the soul's Creator.

Proof of Immortality.

In all our thoughts about the future life, too, this same principle holds good. How often in our lower moods do we question our immortality! It is so easy for us to doubt our own spiritual nature, to think that the body is the total self, that which does not appear to the senses has no reality at all. Then, too, the argument for immortality is not convincing; no scholar has been able to give it logical certitude; at most, theologians claim only that immortality is more probable than annihilation. Where, then, is the guaranty of the future life? Shall men go on building tremendous moral enterprises on a hypothesis, a mere hope? Is there no sure ground for those aspirations of the spirit of man which vault far into the undiscovered land? Assuredly there is. The way to be sure that life survives the tomb is to begin here and now to live the immortal life. You may not be able to state your experience so convincingly that another will accept your evidence, but for you it will be final and absolute. To the soul living up to its highest promptings the notion of death is unthinkable. That statement of Jesus—"he that willeth to do his will shall know of the doctrine"—is the last word in theology. No doctrines however convincingly stated and logically irreputable can stand permanently against moral experience, nor will men permanently refuse to accept doctrines which have little or no logical support so long as the soul by its intuitions and promptings persistently asks for them. The truth given you by a deep spiritual experience cannot be taken away from you by any man's argument.

THE LONDON TEMPERANCE HOSPITAL.

I. N. McCash.

The readers of *The Christian Century* are wide awake on all philanthropic and moral enterprises that affect the home. It is not presuming too much when we take it for granted that the friends of the Church of Jesus Christ and of the morals of the community are total abstainers, interested in the progress of the temperance cause in any part of the world. An agency which minimizes the liquor power, or works destruction to its nefarious business, is welcomed heartily by the temperance host.

Societies organized to oppose and ultimately destroy the traffic in alcoholic beverages have been almost countless. Many of these were faulty in method, and others failed in management, but all have contributed something to the cause. The supposed strongholds of the rum forces have been the distillery, the saloons, the grog shop and public bar. The temperance people have appealed to the moral sentiment of the people, and asked legislators to enact laws against the manufacture and sale of intoxicants. All this has been well done and should be continued. So long, however, as physicians prescribe alcohol for medicine and lead the people to believe it is indispensable in various diseases, though they, in many instances start their patients on the drunkard's road, that long will intemperance increase.

An Old Theory Exploded.

To show by scientific methods and demonstrate by experiments touching all manner of diseases, and covering a number of years, that alcohol as a medicine is dispensable, the London Temperance hospital was founded. This hospital was established in 1873, and in the twenty-eight years of its life it has grown until it occupies a stately building, with one hundred beds, medical and surgical wards, equipped with all the modern appliances and apparatus. The physicians and surgeons, with the matron, sisters of the wards, the thirty-four trained nurses, equal in skill and ability those of any hospital in London. It is a Protestant institution.

A patient will not be allowed to die if the administration of alcohol will, in the judgment of the attendant physician, save him, but when alcohol is given the physician must record all the particulars of the case, including "time, quantity, and the reasons for administration." The effect of the dose, also, shall be noted, and the full record signed and printed in the annual report. Hedged about so carefully, no physician will risk his reputation when the case can be judged by others, equally competent, years afterward.

Convincing Statistics.

From the twenty-seventh annual report it is shown that a total of 16,628 patients occupied beds for treatment; 88,543 were out-door patients. The death rate was about seven per cent, which is not greater than other hospitals of the city. Only thirty-six out of this multitude were given alcohol. Most of these were in stages of disease where strychnine, digitalis and the usual heart stimulants failed. Of these thirty-six persons, it is to be noted, however, all did not live, though alcohol was administered to save them. The influence of this demonstration upon other hospitals has been very marked; the amount of liquor formerly used is greatly reduced. The number of cases for which it was prescribed was fewer and the times given to patients materially lessened.

As a general hospital it has a large place in the

hearts of all who have received treatment under its roof and have felt the kindly, Christian spirit that controls it. The writer's personal observation and experience as a typhoid patient for many weeks justifies the statement that this institution is unique in the field of temperance reform, and merits the highest praise for professional skill and excellent care shown its patients. It is to be hoped that American travelers visiting London will not fail to visit the Temperance hospital, and if any should be so unfortunate as to become ill while in the city, their greatest hope of recovery will be to secure the care of that institution.

CIVIC PROBLEMS.

Andrew Wilson.

The Chinese Situation.

No very serious complications seem likely to arise in the peace negotiations with China. The Celestials



interpret some parts of the joint note in a way not contemplated by the powers. Whether this is for delay merely, is a question which future developments will likely solve. This government has been cautious in its dealings. The president desired to have the peace negotiations transferred to Washington, but failed to accomplish his purpose. America has taken no part in the looting and in the punitive expeditions and the leniency of this government has been very sharply criticised by European journals. Russia and Japan now appear to take views similar to our own and may act in concert. The highest good to China and the world is the ideal result. Demands which cannot be enforced should not be made. The Celestial empire was introduced into world politics against the will of its rulers. The foreigners have done much looting, which does not speak well for Christian nations, and China will doubtless set that up as a counter claim to whatever indemnity may be asked. It is not believed that there will be further war, though the negotiations for peace are likely to be somewhat prolonged.

Important Action Delayed.

The death of Victoria will have some influence on our plans and purposes. There will be delay in the acceptance of the Hay-Pauncefote treaty, as amended, and action is not likely in time for the Nicaragua canal bill to pass congress this session. The amendments are not in accord with the views of the British government, and yet if a canal is to be constructed at all it will be by capital from the United States, and the commercial and political interests of this nation are paramount.

Congress has made fairly good progress in legislation this session, but it is not going to accomplish much beyond passing the appropriation bills. Year by year the expenses of the government increase and the bills carry larger sums of money. Some view with alarm the tendency to spend the government's money freely. The opposition to the ship subsidy bill will probably be able to prevent the passage of that measure this session. It has been side-tracked several times, but the powerful corporate interests behind it are well nigh irresistible. The principle of subsidies is economically wrong, and the door should not be opened to such unwelcome guests.

At the

CHURCH

How sure it is,
That if we say a true word, instantly
We feel 'tis God's not ours, and pass it on
As bread at sacrament.

—Mrs. Browning.

FIVE MINUTES' SERMON.

By Peter Ainslie.

*Thou art the Christ, the Son of the living God.—
Matt. 16: 16.

I am frank to say that I do not know what all in this text means. I cannot define God, neither do I know a definition of Christ. When only 10 years old, I said that I believed that Christ was the Son of the living God, and I still believe it, but to write out in words a definition, I am at sea and I do not believe that Christianity cares much about definitions. The days of "Homoiousia" and "Homoeousia" are far in the past.

Athanasius and Arius will contend no more, and the proceedings of the Council of Nicaea are on dusty manuscripts. Last week I stepped into the office of a railroad president, a man of large wealth and great business management, and our conversation drifted to the sonship of the Christ. He said, "I believe that Jesus is the Son of God. I believe in his miraculous birth. I believe in his power to work miracles. I believe in the blood of his sacrifice on the cross, and I believe that he arose from the dead and that he is now at the right hand of the Father, but I do not believe that he is God. I believe that he is the Son of God." While this battle has been fought as often as there are days in the Christian era, yet in our inability to define, we drop back from theology to common conceptions, as a little child asked me some days ago "If Jesus is the Son of God, how is he God?" When Tertullian introduced the word "trinity" into the Christian theology, Christians started the best they knew how to believe it, as they have with much else that no one can believe, and thousands still cling to it, but an attempt at defining the trinity takes us out to sea. I had rather leave these post-apostolic terms and go back to the holy fields of the New Testament.

God is Father over all and to all; Jesus is the expression of that fatherhood and, in our faith, the heart is set at peace because we have been brought to know our Father. Other religions have great books, but Christianity left us as little as possible in writing and gave us matchless power in living. The result is that no one can believe the words of my text with all his heart without getting better—if he is a drunkard he stops drinking; if he is a thief, he stops stealing; if he is untruthful, he stops lying; if he is licentious, he stops lusting; if he is fault-finding, he stops murmuring; if he is impatient, he becomes patient; if he is rude, he becomes gentle; if he is doubting, he becomes faithful. Faith draws the heart to God and the nearer we get to God the deeper becomes our spiritual living. Faith in a system will not do this. For that reason, earnest faith in certain sectarian doctrines brings no change in men. There is no regeneration, there is no transformation, there is no new creature—only one thing can do that,

*This is the golden text for the Sunday school lesson for March 10, 1901.

and that one thing is faith in Jesus Christ as the Son of God. I cannot explain it, neither do I care to, but I know it. I have seen it; I have felt it; my own heart bears witness to me at least.

The infant babe comes crying into this world and that cry is a cry for life. Poverty, adversity, sorrow—come what may, we want to live. We will fight death with all of our might to the very last and then die contending with death. As the living Son of the living God he promises life to all who believe on him. It is the simplest remedy for this human ailment. The soul is so far back in man, back of memory, back of conscience, back of reason, back of the will, back of the affections—in man's great sin the soul has tried to hide itself and nothing can bring it out from its hiding place, where it lies wounded and mortified; nothing can bring it out except faith in the Son of God; It embraces him, it loves him, it lives for him. The sacrifice awakens the faith and Christianity is nothing more than mutual love between the Son of God and the souls of men. Some days ago I saw a little girl crawl up into her mother's lap, and said with utmost confidence: "You are my mamma—the sweetest mamma in the world," and daily the confiding heart is saying to Jesus with more confidence than words can express: "Thou art the Christ, the Son of the living God."

Our Father, thy gift to us of Jesus has brought us to give ourselves to thee. Accept us for his sake. Amen.

PRAYER MEETING.

Fred'k F. Grim.

THE LIGHT OF THE WORLD.

John: 1:6-9. References: Psalms 27:1; Psalm 119:105, 130; Isaiah 60: 19, 20; Matthew 4:16.

We have recently considered the church as a great spiritual host with Jesus Christ as commander, advancing against the forces of evil. Under the poetic conception of him as the light of the world, we have a figure that will appeal with greater effectiveness to many minds. An army must be organized, disciplined, drilled. It is an artificial device oftentimes used for base ends. Light is natural, silent, diffusive.

What could better describe the condition of the world when Christ came than darkness? The torch which burned in Greece so brilliantly a few centuries before, was now but a pale, flickering, sickly light,

Blinding and Bewildering

the multitude as they tried to find their way out of the maze of doubt and mystery. The people were feeling out after God if happily they might find him. The starlight of prophet and sage had grown dim. No one had been blessed with an open vision among the Jews for many years. During the Maccabean period, in sheer desperation, they tried to retrieve a lost cause, but, alas! it was too late. Their political supremacy was forever gone. But they still hoped on, looking for the first streaks of light which should illumine the horizon. Before the breaking of the dawn came the intense darkness which covered the earth and gross darkness the people, but they had the assurance that the Lord shall arise and his glory shall be upon them. All people were in expectancy. In the

Fullness of Time

the herald made his appearance. He came as a witness of the true light, even the light which lighteth

every man, coming into the world. Some had attempted to drive out the darkness by force, but Jesus came, letting his light shine, dispelling the darkness and gloom. The people who sat in darkness, yea, even those who sat in the region and shadow of death, to them did light spring. He was not like a meteor which flitteth across the heavens and disappeared, neither was he like a comet which makes its appearance for a brief time and then is gone forever; but he shineth until the present day, and he is to be an everlasting light, and the days of mourning shall be ended. Many had lived in the darkness so long that they were morally and spiritually blinded. Jesus restored their sights, the pitfalls and treacherous ways were revealed;

Beauty, Grandeur and Sublimity

were disclosed. What a new world it was! At first they could not understand. While before every step they took was fraught with danger now they could behold the straight and narrow path, with little possibility of stumbling and falling, if they but chose to walk therein.

Jesus is the Sun of Righteousness which arisen with healing in his wings. He is the center of the moral and spiritual universe, guiding all things to their ultimate good and final destiny. Let us walk in the light as he is in the light, having no fellowship with the work of darkness, allowing him to shine upon us, illumining our minds and hearts. Let us gaze upon him, that we may be changed from glory to glory, from character to character. May we keep our lives bright and shining so that we can reflect this light into the dark and waste places of the world. The cry comes, send us the light, more light. May we be true to our trust.

CHRISTIAN ENDEAVOR

Charles Blanchard.

A CASTAWAY.

[March 10; I. Cor. 9: 24-27.]

The Grecian races furnished Paul a familiar figure. He makes frequent use of the language of the race course. Striving, running, fighting, standing, laying aside every weight, putting on the whole armor, the sword of the spirit—all these expressions show Paul's familiarity with the Grecian games and gladiatorial contests with which the disciples of that day were all too sadly acquainted. And Paul speaks of fighting with wild beasts at Ephesus, showing that he had undoubtedly witnessed, if he had not personally engaged in these bloody conflicts.



The Fighting Spirit.

Some expressions of the great apostle seem to indicate that he was of weak bodily presence; but, whatever his physical infirmity, he had fight in him. He was cast in the heroic mold. And talk as men may of the greater amenities of this age, there is still need of the fighting spirit. Beneath the smooth surface of religious and social conditions there are burning animosities and bitter sectarian jealousies. There is still need that we as Christians, as endeavorers, as those who are called of God to stand for the faith once for all committed unto saints, to fight the good fight of faith, that we may lay hold upon eternal life. To run with patience the Christian race requires the same old courageous conviction, and contending earnestly, which possessed and impelled the early disciples.

"He Fights."

"After the first battle of Shiloh, nearly every newspaper of both parties in the North, almost every member of congress, and public sentiment everywhere, demanded the removal of Grant. Friends of the president pleaded with him to give the command to one of several other generals who were said to be much abler. For his own sake, as well as for the good of the country, he was urged to make a change. One night Lincoln listened for hours to his advisers, speaking only at rare intervals to tell a pithy story, until the clock struck one. Then, after a long silence, he said, 'I cannot spare this man; he fights.'"

"It is the man who fights, who holds on when others let go, who never sees defeat, even when seemingly overcome, that is in demand everywhere today. Patience, grit and determination will carry a man to victory in spite of overwhelming obstacles. Charles Sumner said: 'Three things are necessary for success: first, backbone; second, backbone; third, backbone.'"

A Castaway.

The easiest way to become a castaway is just to let go our grip on the Gospel, quit reading the Bible, quit praying (many never begin), drop out of church into—the lodge, the social ring—Sunday visiting, and any one or all of the ordinary dissipations of the day, and we are soon adrift with little inclination to be or do otherwise.

The startling thing about it is that multitudes become or are fast becoming castaways, and don't know it! It's an awful thing to drift and be conscious of it—but there is hope for the aroused soul. To drift in the night, to slip our anchor in the fog, off the shoals, and be asleep or carelessly indifferent—ah! this is the terrible thing! There are some I wish these words might startle out of the sleep of death. They are becoming castaways—but do not know, or knowing, seem not to care. O that Paul's strong language—"lest by any means I myself should be a castaway"—may call us to conflict and victory!

JESUS AND PILATE.

Sunday School Lesson, March 17.

THE HISTORICAL SETTING OF THE LESSON.

Lawrence Atkinson.

Pontius Pilate had been appointed by Tiberius Caesar as procurator of Judea in 25 or 26 A. D. His administration was marked by severity and he was regarded by Jews like Philo and Josephus as a bad governor and bad man. As evidenced by the events of this trial, however, we see he still had some of the Roman respect for justice and equity. His weakness in this case is seen in that at last he was induced to protect himself from accusation before the imperial court.



The Sanhedrin.

The Sanhedrin could condemn, but it could not execute a criminal. That was reserved, either with or without a new trial, for the Roman procurator, Pontius Pilate. In order to bring about a trial before Pilate, it was necessary to formulate a charge that merited death under the Roman law. They had finally passed the sentence of condemnation in the Sanhedrin on the charge of blasphemy—that it, treason against God and the Jewish commonwealth. At first they

tried to get Pilate to pass sentence without trial. This Pilate refused and began with a formal question as to the accusation under which he was to try Jesus. Luke 23:2 gives their answer. Treason; "perverting our nation"—i. e., urging it to revolt; "forbidding to give tribute to Caesar"—a specific act of revolt; "saying that he is Christ, a king"; the acme of treason from the Roman point of view.

Examination by Pilate.

It was the last point in the three-fold charge which especially attracted Pilate, so he asked Jesus, "Art thou king of the Jews?" Jesus answered in such words as indicated that he wanted to know whether he was to speak from the standpoint of Jewish or Roman law. Pilate in scorn replied, "Am I a Jew?"—as much as to say, What do I care what your answer would be from the Jewish point of view? Jesus showed his willingness to really enlighten him, so he said, "My kingdom is not such a kingdom as will ever meddle with Roman authority."

First Decision.

Pilate had no sympathy with the fanatical hatred of these priests and elders, and saw that there was no just cause for death. They accused Jesus before Pilate of being a pretender to political power and so a traitor to Rome. But Jesus' bearing and declarations disproved the charge, and Pilate determined to release him. Then began the struggle between the procurator and the priests. The chief priests and their minions were urgent in their accusations and declared that Jesus had stirred up the people from Galilee to Jerusalem. In this Pilate discovered that his prisoner was from Galilee. He now tried the device of turning the whole case over to Herod Antipas, who was then in Jerusalem; but Herod could secure no responses from Jesus, and after a scene of mockery the crowd came back to the pretorium with the prisoner.

Second Decision.

Pilate called together Jesus' accusers and said: "Ye brought unto me this man as one that perverteth the people, and behold, I, having examined him before you, found no fault in this man touching those things whereof you accuse him; no, nor yet Herod." These verses record Pilate's formal acquittal of Jesus. He should, therefore, have released him. Instead, he attempted a compromise. By scourging Jesus he thought he would pacify the priests, and by releasing him he would satisfy his Roman sense of justice. But in scourging Jesus he was treating him as a criminal, which he had just declared he was not. He had yielded an inch, and it was the beginning of the end.

Third Declaration.

Just at this point in the proceedings there came pouring up to the judgment place a multitude of Jerusalem citizens who asked for the customary release of some prisoner. Pilate thought this was his chance, and suggested the release of Jesus; but the mob who may have hesitated were stirred up at once by the chief priests to ask for the bandit Barabbas. While the people were deciding whom to choose, messengers came from Pilate's wife declaring her dream and entreating him not to condemn Jesus. Thus Pilate received another influence for right doing. So Pilate said unto them the third time: "I have found no cause for death in him." Seeing that he prevailed nothing, but rather that a tumult was arising, he took water and washed his hands, signifying his belief that Jesus was not being legally condemned, but sacrificed

to the politico-priestly rabble before him. The mob accepted the responsibility for the deed. He then released unto them Barabbas and Jesus was scourged.

Final Decision.

Pilate said to them: "Take him yourselves and crucify him; for I find no crime in him." The Jews answer: "He ought to die because he made himself the Son of God." This made Pilate afraid. Jesus had deeply impressed him, and this new charge appealed to Roman superstition. What if this should be the son of a god? Pilate went in to speak with Jesus again. In this moment Jesus, always just, while not excusing Pilate, righteously condemns the Jews as the chief offenders against justice. Pilate once more sought to release him. Pilate's intentions were good, but the Jews very skillfully compelled him to balance the life of Jesus against his own interests. Pilate plunged to the fatal decision, hounded by Jesus' accusers, and Jesus was led away to be crucified.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

We come to a sad picture showing the awful depths to which men may fall through the power of evil. In Eph. 6: 11-12, we are taught that our wrestling is not against flesh and blood, but against the rulers of the darkness of this world; against the wiles of the devil. Of the Savior's betrayer it is said, "Then entered Satan into Judas." (Luke 22:3), and to Simon the warning was uttered, "Behold, Satan hath desired to have you." (Luke 22:31.) Of these same malicious opponents Jesus early had said, "Ye are of your father the devil." (John 8:44.) The same enemy is at work today and the lesson to watch and pray that we enter not into temptation is indeed much needed.



Verse 57.—*Infamous Assembly.* "And they." Let the fact be emphasized that our Savior suffered at the hands of professed followers of God, the church of that day. The present scene and every move made by his Jewish enemies showed the Satanic presence in human hearts. . . . "Caiaphas." He was high priest that year, John tells us (11:51). It was by the authority of the Romans. Annas was high priest, from the Jewish standpoint, his son-in-law Caiaphas receiving his commission from the Roman government, to the displeasure of the Jews. . . . "Scribes and elders." The former were the official interpreters of the Scriptures, the latter were members of the religious council, the Sanhedrim, and were chosen from the most influential of the laity. . . . "Were assembled." A hasty night call of the corrupt Sanhedrim was made, the object being to rush the trial of Jesus under cover of darkness, find him guilty and give him over to the Romans for the death penalty, before the sympathetic crowds present at the Passover could interfere. It was their one chance to get even with the despised Nazarene who had given great offense to their selfish pretensions to religiousness.

As these professed followers of God put Christ to shame and to death, so Satan would have the church and professing Christians bring the master to shame and crucify him anew. (Heb. 6:6.)

V. 58.—*In Enemy's Camp.* "Afar off." The lesson turns to Peter, who has gotten so far from the source of strength that it seemed as if Satan's desire to have him (Luke 22:31) might be realized. Let the children and all observe how Peter had been slipping little by little, undetected by himself, from the right path, just as you and I are in the greatest danger of getting away from Christ. In his case there had been selfish pride in striving for first place (Luke 22:24) and then an unwillingness to humble himself and wash the feet of his companions. (John 13:4.) His boast that though all should be offended, yet would not he be (Matt. 25:33) was another weak mark. A step beyond this was his sleeping when he should have watched (Matt. 26:40); his fighting when he should have trusted (John 18:10), and his fleeing from fear of the world. (Matt. 26:56.) . . . "Went in and sat." Next we find Peter venturing into the company of evil and sitting in the seat of the scornful. (Psalm 1:1.) He must have been in that crowd for several hours. He warmed himself by the enemies' fire. Trouble was brought upon him through

his former act of smiting with the sword, by a kinsman spy of the injured Malchus. (John 18:26.) Then comes his denying the Lord, the ultimate outcome of all walking afar off from Christ, and the falling away. The practical lesson is: our need of humble, self-denying, close companionship with Christ, and eternal watchfulness.

V. 59.—*Clamor for Murder.* "All the council." The Sanhedrim was composed of seventy-one members, including the chief priests, of twenty-four priestly classes, and whom Jesus repeatedly had said they would kill him. . . . "False witnesses." The proceedings were false to the core.

V. 60.—*Without a Case.* "But found none." Not one man knew aught against Jesus. . . . "Many false witnesses." Mark tells us (14:56) that there was contradiction between these. The truth, not falsehood, is harmonious.

V. 61.—*Truth Perverted.* "And said." To twist the truth always has been a favorite course of evil. Even these witnesses contradicted themselves in part. (Luke 22:59.) . . . "This fellow said." Being unable to find recent evidence they go back over his busiest years to an early statement recorded in John 2:19, and at their very best must count upon a perversion of the same. . . . "I am able." He never made this statement. What he said referred to his body and to its resurrection, which came to pass. They built on a partial truth. Let us learn that the most dangerous of all untruths is the one that has just enough truth to pass as truth while serving the purpose of a lie. Let us beware of doing so easy a thing as to twist a harmless statement into a harmful one.

V. 63.—*One More Trap.* "Held his peace." His life and teachings were a sufficient reply, why utter more? Besides, his enemies were bound to secure his death, and he well knew that nothing he could say would be treated in fairness. Why should he cast pearl before swine only to have them turn again and rend him? In all this, Jesus gave his followers to the end of the world an example of patient conduct under false charges. . . . "I adjure thee." The high priest through the form of a solemn oath clearly hoped to entrap his victim. . . . "The Son of God." For him to confess this was to hold him to the charge of blasphemy, as transpired. Had Jesus denied that he was the Son of God he would have been convicted as an impostor of the Messiah.

V. 64.—*Clearest Confirmation.* "Thou hast said." According to Mark (14:62) these words are interpreted as the plain answer, "I am." This verse uttered under oath the clearest and strongest testimony to the divinity of Christ which ever appeared. "Hereafter." The ultimate test is not now as he stands bound before the inquisitor but in the future when the relations will be reversed. . . . "Right hand of power." (See Daniel 7:13-14.) Here despised and rejected of men; there in the power of God and with power to evangelize the world; here standing as a pitiable criminal; there exercising supreme sovereignty over the world.

V. 66.—*The Death Verdict.* The desired conviction has been gained and, at last, on his own true word. It is possible that this finding was in the midst of a stormy session; for Jesus must have had friends present, otherwise who could have questioned the witnesses to discover their falsity? We know that Nicodemus and Joseph of Airmathea, both members of the Sanhedrim, took sides with Christ. . . . "Guilty of death." Blasphemy under the law was so punishable. (Lev. 24:16.) Very likely the condemnation of guilt greatly influenced Pilate's course. It was politics with him to regard Jewish public opinion.

V. 67.—*Satanic Villainy.* The insufficiency of testimony must be made up by unutterable abuse, showing how desperately depraved and wicked the human heart may become. . . . "Spit in his face." A mark of supreme contempt. (Job 30:10; Isa. 50:6.) The action of this mob just before daybreak is distressing to behold. Our Savior comes forth with hands bound (John 18:24); the men that held him mocked and smote him (Luke 22:63); his misery during the abuse is shown by his being blindfolded. (Luke 22:64.) . . . "And buffeted him." Bound and blinded as he was, his tormentors struck him with their fists and smote him with the palms of their hands.

V. 68.—*Brutal Mockery.* "Prophecy unto us." This was said sneeringly as strokes fell hard and fast. They made sport of our Savior as did the Philistines with Sampson. . . . "Who smote me?" We can imagine of no more shameful abuse than that of inflicting hard blows on a bound and blindfolded person, then taunting him to reply who it was that hit him. But this was only the beginning of his torture. The barbarous scourging, the crown of thorns, and other sufferings came later. A practical question: To what extent are we willing when innocent to meekly suffer falsehood and abuse? Yet Jesus was our example. "If any man have not the spirit of Christ, he is none of his."

C. E. READING COURSE.

SOME REASONS FOR A FRESH STUDY OF OUR PIONEERS.

Errett Gates.

In Three Parts: Part II.

The following are some of the reasons for a study of our pioneers and our history.

1. It is a matter for study. The facts cannot be picked up by hearsay or accident. We can no longer trust to the reminiscence of living men. These things are no longer talked of by the fireside. There is little current writing on the subject, save where one of the pioneers passes away, then the incidents in his life story are rehearsed.

2. The advent of a new generation, together with the passing away of a generation that had a personal acquaintance with the leaders. Through the rapid growth of the movement and the immense gatherings of persons from the world, our churches are being filled with a generation of persons ignorant of the leaders and the principles of the movement, and out of sympathy with its spirit and genius.

The churches are being led by a generation of young ministers whose information concerning the pioneers and the beginnings is so scanty that even they are powerless to impart the needed instruction. Our schools and colleges make no provision for the instruction of prospective ministers in the history of the people among whom they expect to preach the Gospel. The colleges are helpless to remedy this deficiency, for they are already taxed to the utmost to provide instruction in the branches of a liberal education. To trust to casual reading of current sketches of the pioneers is scarcely a safe or sufficient method of acquaintance with them.

3. We need to study the pioneers for a proper understanding of them. They have been subject to grave misunderstanding and misrepresentation. What were the motives and purposes which actuated them? What did they believe and teach concerning the scripture subjects, faith, baptism, ordination, the name, the Holy spirit and the kingdom of heaven? Were they always of one opinion, or did they pass through a series of changes? What did Alexander Campbell teach concerning missions and missionary societies, salaried preachers, ministerial education, etc.? Not only is a knowledge of what each one of the great leaders taught necessary, but a knowledge of what each contributed to the movement as a whole. We need to study Thomas Campbell, his character and environment, for a knowledge of the conditions and causes which gave rise to a separate movement for the reformation of the church. We need to study Alexander Campbell for a knowledge of the conflict with opposing forces through which the movement passed in the application of principles. We need to study Walter Scott for a picture of the restoration of apostolic preaching and conversion under nineteenth century conditions. We need to study Barton W. Stone for a knowledge of the independent, spontaneous markings and coincident discovery of the principles at which the Campbells had arrived during the early days of the nineteenth century. We need to study Isaac Errett for a knowledge of the dangers and extremes which beset every such movement; the dangers from crystallization, legalism and narrowness, the extremes of a literal scripturalness with a spiritual unscripturalness. So might others be studied.

Notes & Personals



Offering for Foreign Missions next Lord's Day!

C. M. Keene reports three baptisms at Nelsonville, O.

Two confessions reported by J. H. Wright at Shenandoah, Iowa.

R. Leland Brown began a meeting at Windsor, Ill., February 21st.

E. A. Gilleland reports two confessions at Clinton, Ill., February 17th.

S. E. Fisher changes his address from Mt. Pulaski, Ill., to Maroa, Ill.

Albert Buxton changes his address from Hillsboro, Tex., to Norfolk, Va.

We are laborers together with God for the evangelization of the world.

The reflex benefit of missionary work upon any church cannot be questioned.

M. H. Wilson of Pittsburg, Pa., is to hold a meeting at Graysville, Ohio, soon.

D. W. Hastings reports fifty-seven additions in a meeting at Seymour, Iowa.

Bro. B. D. Clark of Fertile, Iowa, is to begin a meeting at Kanawha, Iowa, March 1st.

Missions are the supreme thought running through both the old and new testament Scriptures.

Bro. Rust of Everly, Iowa, has accepted a call to the pastorate of the church at Meridan, Iowa.

T. A. Lindenmeyer of Saybrook, Ill., reports three additions by letter Jan. 30 and two by statement Feb. 17.

Every church with a spark of Foreign Missionary interest ought to strike now. This is the propitious time.

Eight more additions reported at the Tabernacle at Decatur, Ill., February 17th, where J. C. Coggin is pastor.

One way to prepare for a great convention at Minneapolis is to make the March Offering an unprecedented success.

Bro. L. O. Herrold closed his pastorate at Walla Walla, Washington, the last of January and expects to locate in California.

Wm. Drummett reports his meeting at Tower Hill, Ill., progressing well with fifteen additions so far and house too small for the people.

Bro. Morris of Glenwood, Iowa, will soon hold a meeting for the church at Walla Walla, Washington, with a view to taking the work there.

H. L. Willett is this week delivering a course of lectures at Springfield, Ill. Last week he was met by large audiences at Bloomington, Ill.

S. B. Moore of St. Louis, Mo., has accepted a call to the pastorate of the First Christian Church of Atlanta, Ga., and will begin work there April 1.

The missionary outlook among our people was never more hopeful. We

feel confident the watchword \$200,000 for Foreign Missions will be realized, this, the first year of the new century.

W. H. Harris, pastor of the church at Grant City, Mo., closed a very short meeting near there recently with a number of additions. This is mission work of the Grant City congregation.

W. L. Harris of Elmwood, Neb., writes that they are in a glorious meeting there with thirty-three additions so far. T. Harmon is doing the preaching and W. F. Lint is leading the singing.

One more confession reported by Meade E. Dutt at Bangor, Mich. Bro. Dutt has begun a meeting in a country school house two miles from town and hopes thereby to strengthen the church at Bangor.

Pastors who want to hold their own meetings or evangelists needing the services of a singer and worker for meeting in summer months write to Guy B. Williamson, 915 Aubert avenue, St. Louis, Mo.

Ellis B. Harris will work for the church at Ravenwood, Mo., one-half time this year. The church has been without the care of a pastor for some time, however, and the outlook is good for the work this year.

We hope hundreds of churches will observe the March Offering this year that never did so before. Instead of 3,000 contributing churches for Foreign Missions, let us report 4,000 at the Minneapolis convention.

L. F. Stephens and wife closed a very successful meeting at Everett, Wash., Feb. 17, which resulted in twenty-two confessions and fourteen additions otherwise. John Young is the pastor here. The church numbers 112.

J. W. Allen has accepted a call to the pastorate of the First Church of Chicago. This church has been without a pastor for some time and is to be congratulated on securing the services of so capable a man.

M. E. Harlan of Sterling Place Church, Brooklyn, New York, recently delivered a lecture, under the auspices of the Brotherhood Lyceum, on "The Young Man and His Dreams," which was very highly complimented by the city press.

Central Christian College, Albany, Mo., is said to be in better condition this year than it has been for some time. It is free from debt, is under good management, has a good body of students, and shows signs of prosperity generally.

Bro. G. H. Durst, aided by home forces, held a meeting at Fisher, Ill., which closed Sunday evening, February 17th, with twenty additions and church greatly strengthened. Sunday school and Endeavor societies active and growing.

A. G. Alderman issues regularly the "Gospel Call," a local sheet for his congregation at Albany, Mo., and circu-

lates it among the people of the city and students of Central Christian College each week. It is the source of a great deal of good.

R. Leland Brown, State Evangelist for the Sixth District, has just closed the greatest revival ever held in Cowden, Ill. Thirty-six names were added to the church roll between the age of 17 and 73. All married, except four. Twenty-six by baptism.

S. J. Carter writes from Olin, Iowa: "Meeting began on the 19th under the leadership of Bro. J. M. Lowe. Good audiences and growing interest. We are hoping for an abundant harvest. Bro. Lowe's manner of preaching the Gospel is winning the community."

Send the March Offering promptly Monday morning, March 4th, to F. M. Rains, Cor. Sec., Box 884, Cincinnati, Ohio. Be careful to give the name of the church when different from the postoffice. Send by bank draft, post-office order, money order or registered letter.

The Central Church of Indianapolis has just paid off its debt. Three years ago when Bro. Allan B. Philpott took up the work they owed in all \$9,000. It is now clear and the Central has a beautiful church property worth \$50,000. The work there is in a prosperous condition.

H. H. Harmon has just closed a meeting at David City, Neb., resulting in thirty additions. The church has been greatly strengthened and the indebtedness of \$416 has been paid off. W. H. Myers was the leader of song during the meeting and rendered valuable services.

E. W. Brickert, pastor of the East Side Church of Des Moines, Iowa, writes as follows, February 19th: "Our blessings are many. Accessions every week; three more Sunday, and more almost persuaded. We expect to hold a meeting next month with Bro. Seville part time."

N. R. Davis, who has so ably served the congregation at Burlington Junction, Mo., for the past two years, has resigned his work there to go to Maryville, Mo., for better educational advantages. He will probably do evangelistic work. Bro. Davis is a strong man in this field.

C. M. Hughes, Gospel singer, writes as follows, February 20th: "Our meeting closed here Monday night with a crowded house and deep interest. I gave my song lecture last night to a good house. I begin tonight at Fairfield with J. A. Battenfield. Address me at Fairfield, Ill."

John A. Stevens writes as follows, from Oklahoma: "I closed a meeting February 7th at Perry, O. T., with fifty additions. Am in a meeting at Shawnee. The meeting is one week old with eighteen additions to call and 600 turned away last night. Have had 145 additions in 121 days."

W. T. Brooks reports work in a flourishing condition at Ladoga, Ind.

They are expecting a good Foreign Mission offering and have arranged for a Home Mission rally the first Sunday in July, when Benj. L. Smith will be with them. Wilson and Huston will hold them a meeting in August.

The following message from Evangelists Wilson and Huston received just as we go to press, announcing the close of their great meeting at Dayton, Ohio: "Closed Feb. 24, with 493. Thirty-two last day; 675 in last two meetings; 1,408 since Jan. 1, 1900. I. J. Cahill is a great pastor. Allen Wilson and F. C. Huston."

A. J. Frank of Columbus, Ind., writes as follows, February 21st: "Evangelist S. M. Martin of St. Louis, Mo., has just closed a seven weeks' meeting in the Christian (Tabernacle) Church here with 103 additions. It was a great meeting for this city. The Gospel of Christ was the instrument used from start to finish."

D. D. Boyle writes as follows, from Sedgwick, Kan., February 18th: "Great interest. House too small. A pastor called, and his wages raised. Thirty-six conversions to date; twenty-five young men; twenty in the last four days. I go next to Estherville, Ia. H. M. Gregory is the minister. He says we will have a great meeting."

Bro. F. E. Meigs calls our attention to the fact that we made a mistake in giving him credit for the article on "Japan's Needs of The Gospel," which appeared in our columns recently. Bro. Meigs says he is familiar with the needs of China but not Japan. We beg his pardon and will ask him to enlighten us on China's condition.

Herbert Yeuell, pastor at Shady Avenue, Allegheny, gave his stereopticon rendition of "The Tragedy of Quo Vadis," recently, at New Castle, Pulaski, Belle Vernon, Monessen, East End, Pittsburg and Hazelwood. A Sharon paper says: "We have had 'Ben Hur' and several other things of the kind, but Yeuell's 'Quo Vadis' beats them all."

W. T. Stevenson has taken the pastorate of the church at Malvern, Iowa. The first Sunday the Methodist, Baptist and Presbyterian congregations adjourned their services and all joined to welcome the new pastor. These instances of good fellowship between the churches are becoming common and exhibit the growing sentiment toward Christian union.

Geo. L. Snively reports as follows, from Jacksonville, Ill., February 17th: "A prominent merchant and wife united with us today, also another married man. There were four other additions the two previous Lord's days that have not been reported. Of the seven all were by confession or from the denominations."

The memorial services of N. A. McConnell will be held in Marion, Iowa, where he labored so many years, March 10 at 3 p. m. All friends who desire to attend from a distance will be provided with entertainment if they will send

their names to Brother J. M. Rudy of Cedar Rapids or J. G. Encll of Marion, Iowa.

The interest as well as the audiences are steadily increasing at the Union Church of Chicago. There were two confessions at the first meeting of the series being held there by the pastor, Roland A. Nichols. Miss Minnie Martin of Mansfield, Ohio, is leading the singing and delighting the audiences with her solos. The "rummage sale" given by the Endeavor Society netted over \$50.

Geo. F. Hall writes as follows from Nora Springs, Iowa, February 18th: "I was permitted the pleasure of dedicating the beautiful new church house here yesterday. Large crowds. All indebtedness provided for. Great rejoicing. I will lecture tonight and tomorrow night for the brethren and then return to Chicago. The Century is popular here."

From E. W. Kerr, singing evangelist, Sioux City, Iowa, February 21st: "Our meeting continues with unabated interest. Three weeks old last night. Sunday night had the largest crowd that has ever been in the church. Twenty-six additions to date. Bro. Laurence Wright was with us Tuesday night. He began a meeting at Akron, Ia., last night."

O. A. Adams, pastor at Waco, Neb., writes as follows, February 20th: "We have just closed a splendid meeting with twenty-six additions. Wickham and Givens were the evangelists. They are a strong team. Nebraska ought to keep them busy. This is our third successful meeting here in two years. The church has raised \$1,800 in cash for all purposes in the last eleven months."

Bro. H. F. MacLane, pastor at Toledo, O., writes as follows, February 22: "We are planning to build an Institutional Church during the coming year. Our present house is entirely too small, and we have accessions at almost every service. Our people are united and harmonious, and full of hope for the future. My resignation was tendered last fall to enable me to take up the evangelistic work again, but a petition, signed by every member of the church, decided me to remain."

W. C. Wade of Quaker City, Iowa, writes as follows: "I have a complete set of 'The Preacher's Homiletic Commentary' on the Old Testament (20 Vols.) and an Index, English cloth, as good as new, which I will sell for the small sum of \$15, less than half the publisher's price. They will be sent anywhere on receipt of the above price, packed carefully, express charges to be paid by purchaser. First come, first served."

J. G. Waggoner writes as follows, from Princeton, Ill., February 12th: "Last Lord's day was rich in the goodness of our Father's love. Three were added to the church by letter, two obeyed the Gospel, and one other made the good confession, who is yet

to be baptized. Dr. G. W. Taylor handed the pastor a deed the Saturday evening before, giving to the church an elegant parsonage. This was announced Sunday and made all rejoice."

Brother L. A. Cutler of Louisa, Va., makes the following report for Free Union Church fund of Albermarle, Va.: "Mrs. L. L. Brown (Ind.), \$2; Lucy A. Meredith, \$1; M. M. Orendorff, \$1. I would be delighted to receive \$100 with which to complete this house of worship. Brethren, help and help at once. This is a golden opportunity. These members are unable to do any more. We wish to hold one or two meetings in this church next summer."

A. A. Schell, pastor at Hebron, Nebraska, writes as follows, February 18th: Miss Laura V. Thompson, national organizer of the C. W. B. M., was with us over Sunday. She delivered two excellent addresses, besides making short talks at the Senior and Junior C. E. societies. She materially aided our society by adding six new members and by creating a greater interest in this organization. She has sown seed which will bear more fruit in the future."

The First Christian Church of Sedalia, Mo., during the recent absence of the pastor, Melvin Putnam, in evangelistic work, invited the pastor of the Cumberland Presbyterian Church to preach for them and his congregation to worship with them on that occasion. Such conduct will go further to illustrate our efforts to realize Christian union than all the advocacy we can give it in the circle of our own churches. Nothing is more cheering than such evidences of activity in working out the plea we advocate.

B. S. Ferrall of Watseka, Ill., favored our office with a call recently, but unfortunately the office editor was out. Try again. Bro. Ferrall reports as follows, February 18th: "Baptized eight at our Thursday evening meeting. Another made the good confession at our regular meeting yesterday. This congregation at the prayer meeting services scarcely ever fails to mention in prayer the work of our evangelists all over the country. The County Ministerial Association will hold its regular monthly meeting here this p. m. at 1:30. A good time is anticipated."

Wm. Oeschger, who has done such a grand work at Fairbury, Nebraska, takes up the work at Vincennes, Ind., his new field, March 1st. He writes us as follows, February 15th, from Valparaiso, Neb.: "Last night we closed a three weeks' meeting with the church here. We had large audiences all the time. Special mention is due to Miss Mary Russell, who favored us each evening with a sweet Gospel solo. The meeting resulted in twenty-five additions. Twenty-three were by primary obedience. Bro. C. A. Sias of Bethany, Neb., preaches for the church. He only gives his Sundays to the work."

The following is from Bro. G. C. Smith, a member of the church at Lake City, Iowa, dated February 18th: "Bro. J. Will Walters and I. Estella Harrington are in a grand meeting at Lake City, Iowa. Twenty-five added to date, fourteen baptized yesterday. Bro. Walters is one of God's noblemen, who preaches the truth in love, but with a clearness and power seldom equaled, and the church made no mistake in securing Sister Harrington as leader of song. Brother A. J. Marshall was with us yesterday and preached a splendid sermon, which was a great help to the meeting. We continue until Wednesday."

The Orphans' Home of Louisville, Ky., is making an enthusiastic effort to raise an endowment sufficient to meet the demands of such a Home. We commend them on the success of their enterprise. There is no worthier work among us than that of looking after the interest of our orphan children. Those giving \$1,000 will be permitted to keep one child in the Home continually. For further particulars write to Robt. H. Otter, box 300, Louisville, Ky.

A. C. Smither makes the following report from Los Angeles, Cal., February 17th: "The annual report of the First Christian Church of Los Angeles, Cal., for the year of 1900 shows eighty-nine additions during the year at the regular services of the church; twenty-five by baptism; lost by letter and death, forty; net gain, forty-nine. Total receipts and expenditures, \$5,750. Of this sum over \$1,400 was for missionary work. This report shows an increase in all lines of work over last year of about 25 per cent, while its missions have more than doubled all previous records. This was by far the best record in my pastorate here, which is now in its eleventh year here or in the history of this congregation."

L. A. Hussong writes as follows, from Fairfield, Nebr., February 18th: "The M. L. Anthony and L. O. Routh meeting here is two weeks old. Fifteen to date. Seven by confession. We continue. We number 231 here now. Our evangelists go to York for next meeting. We married Fred E. Glass and Carrie Nevius on February 6th. We buried Mrs. Nickerson (Episcopalian) on the 5th. Bros. G. J. Chapman and Dr. Alfred C. Gearhart have both visited our meetings. Fairfield marches on to other victories; rejoice with us, ye laborers of the past, toll, here. District No. 7 meets here next session. E. E. Boyd visited Trumbull February 17th. V. E. Shirley is in a meeting at Guide Rock. A. W. Harney preaches at Giltner. T. B. Beall at Minden will be in a meeting soon. Bro. Waggoner is to visit us with his Missionary Institute in April."

G. W. Smith writes as follows from Carbondale, Ill.: "H. G. Bennett, who has charge of the church at Car-

bondale, Ill., has been doing a grand work in that city. When he took charge of the work there last August the audience was small and the church in poor working order. The Sunday school has grown from 65 to 112, Sunday school collections from 75 cents to \$1.50. The house which seats 300 is comfortably filled morning and evening. The prayer meetings have grown from half dozen to thirty or forty. The Sunday school, the church, and the Y. P. S. C. E. observed Decision Day, February 3d. At this end of the Sunday school there were six additions; end of church service two additions; at end of C. E. two additions; at end of service at night two more, making twenty additions since February 3d. The church is well organized and the good work goes forward."

The following is from Bro. Herman P. Williams, pastor at Jefferson, Iowa: "The churches at this place recently closed a union evangelistic meeting. The Methodists, Baptists, Presbyterians and Christians were represented. The pastors took turns at preaching, the audiences were large, and all things were done without compromise or quarrel. The results were manifest in breaking down prejudice and deepening spiritual purpose. The crying need among the disciples in Iowa, as elsewhere, is pastoral efficiency. On the principle of 'a penny saved, is a penny earned,' one of the grandest and surest ways to make converts is to confirm them. The fence corners are full of sheep that we've lost. God forgive us. Our March offering at Jefferson is being introduced by four sermons on 'William Carey,' 'Bishop Pattison,' 'Robert Moffat,' and 'Robert Morrison' preached on four consecutive Sundays. Much interest is manifested, but what the results will be, time will tell. This church made no offering for Foreign Missions last year. The Sunday school has recently sent a list of twenty-five new subscribers to the 'Christian Century' and are now singing from one hundred copies of 'The Christian Melodies' in consequence."

NELSON A. McCONNELL. *The Man.*

It has been the good fortune of the writer to be intimately associated with the late Nelson A. McConnell for more than two years. I say good fortune, for I feel that there can come to the young preacher few blessings richer than close association with those who have been "long in the King's country and oft have looked into his face." I shall always be thankful that in the good providence of God I was brought to Nelson A. McConnell. We have walked and talked together. He was often at my home. We loved to have him sit at the table with us. He seemed to bring something very wholesome into our home. Nelson A. Mc-

Connell was a very manly man. His was not the religion of sentiment. His faith had deep roots. He did not feel that God was under any special obligation to him. He therefore tried in a most humble, but manly way, to conform his life to God's law. He felt that God's work for man was perfect, and it remains for man to make his work for God as perfect as possible. He never became possessed of the feeling that God needed the advice of any man, but always felt that man stood in the most absolute need of God's word and God's wisdom. Some thought Nelson A. McConnell a little gruff and severe. Often he did "answer a fool according to his folly." An irreverent man could not feel easy under his piercing eye. True, he seemed at times a little severe, but when the shell was broken the kernel within was rich, sweet and tender. I was privileged to stay close by his side at the Jubilee Convention and also at our last convention. At night ere sleep came he was often "led out" in soul and in spirit. How tender and touching his reference to Jesus! How firm his faith! He had a strong hold on the eternal. He was deeply reverent. He had the least of the empty and frivolous in his life of any one I have ever known.

The Preacher.

Nelson A. McConnell was a strong preacher of the word. He knew the book as few know it. He believed those who know the book best are least inclined to reject its teachings. He was not one to speak without knowledge. Upon one occasion I sat with bible in hand and having chosen a subject, I would read the marginal references in King James' Version upon the subject chosen, and without a single exception he would give me the exact language of the scriptures. In his preaching he was logical and precise. While listening to Bro. McConnell in one of our district conventions I called the attention of several of our preaching brethren to one characteristic of his preaching. "Now," said I, "listen to this man and take notice that he never uses a single superfluous word." After he finished his talk, I said, "did he use one word that he could as well have left out." "We did not hear one," was the reply. His prayers were always models. In the home where death had come he was the strong man and blessed comforter. How many, yea, how very many will greet him on the "ever green shore," whose last hours were filled with light, because of his presence. It was not so much what he said in the sick room as what he was. He was always greater than his words. A good woman tells me that how ere her mother passed into heaven, Bro. McConnell knelt at her bedside and in his prayer he mentioned by name all the children. It was a large family and some of the children were dead, but he had known

them all. He was a great teacher in the home. At the fireside in his younger days, he would explain large portions of God's word. One fact ought to impress us all. Of all who were converted under his preaching very few fell away. They were not simply numerical additions to the church, his were converts. They became stalwart Christians. They were able "to give a reason for the hope that was in them."

J. W. Ingram wrote in the *Christian Evangelist* of April 13th, 1899, from Pasadena, Cal., touching the above: "His methods were so purely scriptural and his building so guarded that but few of those converted under his labors ever turn their backs upon the ancient Gospel." J. W. Ingram is himself one of these converts. I believe it was the large amount of instruction in the word that his converts received that more than anything else accounts for their remaining so true. It pays "to preach the word." Bro. McConnell felt himself called upon to defend the Bible. He had a more exalted conception of the ministry than many have. To him it was not a matter of keeping a job, but rather a matter of keeping the people purified by the fire of truth. He accepted the responsibility of the ministry from source higher than human and felt, "woe is me if I preach not the Gospel." Any reflection upon what he conceived as an inspired doctrine or a divine institution found in him scant sympathy. He seemed never at a loss for just the weapon he needed for defense. Many years ago when our cause was weak in the region of Marion, Iowa, where he labored so long, Bro. McConnell was holding a meeting. One night, as the story goes, his horse got loose and was found down at the creek near by. The next day a prominent Methodist preacher took occasion to remark "in the presence of many witnesses" that "even a Campbellite preacher's horse would take to water." Bro. McConnell drew himself up to his full length and made this reply: "Yes, gentlemen, it does appear that even the horse of an average Christian preacher has a better understanding of the Gospel than you Methodist preachers, for you don't go where there is 'much water.'"

James A. Garfield preached on Saturday evening before his nomination for congress on the following Tuesday. It was before Bro. McConnell had left Ohio. All were proud of the rising preacher and politician; but there was one man with a heavy heart who listened to Garfield on that Saturday evening. He felt that Garfield was about to exchange the higher for the lower calling. This man with a heavy heart was Nelson A. McConnell. After a grand sermon, and Garfield's friends were gathering around to offer words of cheer and extend hearty congratulations, this man with the heavy heart came to Garfield, and putting his hand

on Garfield's shoulder, said: "Bro. Garfield, you are entering politics, be careful." The rather short reply came: "I guess I can look after myself." "No, you can't," said Bro. McConnell, "wherefore let him that thinketh he standeth," etc. Bro. McConnell left his young ambitious friend and brother to fill out and apply the scripture. "When the news flashed over this country and throughout the world that our beloved Garfield was struck down by the assassin's bullet, I wept, and thought of the words: 'I guess I can look after myself.'" This touching and profoundly significant incident I received from the lips of Bro. McConnell.

Nelson A. McConnell never cast a vote. Jesus said, "Swear not at all." This settled the question for this godly man. He would not hold up his hand and be sworn. Others know more about his present work in Iowa than does the present writer, let them write of this. "No map showing the growth of the Christian church in Iowa would be complete without the name of Nelson A. McConnell written across it," said one well acquainted with his work.

His Last Night on Earth.

On Tuesday evening, February 5th, he returned to Cedar Rapids. He made his home with his daughter, Mrs. H. F. White, who has watched over and looked after her dear father with the strong affection and tender sympathy of a Christian daughter. On his way from the depot he stopped at the First Christian church. This was the last time his beloved brethren and sisters saw him on earth. More than twenty years ago he had organized this church. It has been one of his dearest children. The writer, therefore, preached the last sermon to which our departed hero ever listened. It was from the words: "Behold the lamb of God that taketh away the sin of the world." This was one of his own favorite themes. The service that evening closed with a season of earnest prayer in which all were requested to join. Dear Bro. McConnell stepped out from his seat into the center aisle, lifted his hands in the attitude of prayer, but that prayer was heard by none but God, a mute, tender prophecy it was that the time was at hand when the Father would relieve his faithful child of ever again performing the public duty of prayer. Some one else prayed, the leader closed the prayer service and he whose life was greater than his speech and whose works are his mightiest monuments passed out of the Lord's house never to return alive. When another day broke he was fast journeying from the sleep of the flesh to the rest of the spirit. The servant whose joy it was to fellowship Jesus in his suffering through so many years of trial and toil was not to suffer pain at the end of his earthly life. He was not, for God took him. "Let not your heart be troubled." What was most

precious to his heart in these closing months of his earthly journey? This: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. In this we groan, earnestly desiring to be clothed upon with our house which is from heaven." There were two prayers that he often made touching the interests of our people in this city where he held his membership at his death. One was that there might be a Second Christian Church in this city. The second prayer was that there might be perfect harmony in the First Church. The first of these prayers was answered on the 9th of October last when God gave him the joy of constituting the Second Christian Church at corner of Third avenue and Sixth street, West Cedar Rapids. The other prayer, the brethren whom he loved and who loved him are sure can not be an unanswered one. Peace to our well beloved.

J. M. Rudy,
Cedar Rapids, Iowa.

Feb. 21, 1901.

SURPRISED.

Flavor of Food Won Her.

"When the landlady told me that the new dish at my plate was the much talked of food, Grape-Nuts, I tasted it languidly expecting the usual tasteless, insipid compound posing under some one of the various names of 'breakfast foods.'"

"I am a school teacher and board. Have usually been in robust health, but last spring I had the much dreaded symptoms of spring fever set in with great severity. I could hardly keep at my work and headaches were almost constant. Food had become nauseating and I only partook of any sort of food from a sense of duty."

"My nights were spent in distress. The first taste of Grape-Nuts yielded a flavor that was new and attracted me at once. I arose from the table satisfied, having enjoyed my meal as I had not done for weeks. So I had Grape-Nuts food for breakfast every day, and soon found other reasons besides my taste for continuing the food."

"All of the spring fever symptoms disappeared, the headaches left, my complexion cleared up, and after a supper of Grape-Nuts I found myself able to sleep like a baby, in spite of a hard day and hard evening's work. The food has never palled on my appetite nor failed in furnishing a perfect meal, full of strength and vigor. I know from my own experience of the value of this food for any one who feels strength lagging under the strain of work, and it is evident that the claim made by the makers that it is a brain food is well taken. Please omit my name if you publish this." The lady lives in Hanover, Ind. Name supplied by Postum Cereal Co., Ltd., Battle Creek, Mich.

Correspondence

CHICAGO LETTER.

One of the most interesting sessions ever held by our Ministerial Association was that of last Monday. Prof. W. D. McKenzie of Chicago Theological Seminary was present and instead of presenting a paper, answered questions asked by the members of the association. I think The Century readers will be interested in reading the questions and gaining some hint as to the answers. The questions will indicate the trend of thought in the association and the answers the position of one of the first theologians of America. The following are only some of the questions asked:

Question.—Does the Bible teach conditional immortality? If so, what bearing will this have on the doctrine of the annihilation of the world?

Answer.—While leaning to the theory of conditional immortality, the professor thought there were some passages of scripture that were difficult to harmonize with that theory. Annihilation could scarcely be spoken of as "punishment."

Question.—What is the present status of the synoptic problem?

Answer.—Mark more closely than any other resembles the original Gospel story. Matthew and Luke take Mark as the basis for their accounts. The most English scholars emphasize the theory of the oral presentation of the apostles.

Question.—Is the old-time revival dying out?

Answer.—Yes and no. Revivals differ, but so long as the "handpicking" method does not reach the multitudes there will be need and room for the evangelist. The future will witness some mighty awakenings.

Question.—Can we, mortals, manifest the power Jesus exhibited in miracles.

Answer.—God might through mortals.

Question.—What was "the cup" that Christ prayed should pass from him?

Answer.—The sufferings that threatened his life, which his human nature wished to save from death.

Question.—1. Does the scientific theory of evolution account for Christ?

2. To what extent may the New Testament miracles, so called, be explained on natural grounds?

Answer.—1. No. The theory of evolution can no more account for Christ than it can account for consciousness. More true is it to say that Christ accounts for evolution. The lower is to be explained by the higher.

2. If nature is made to include all the energies of God, then the miraculous is within the natural. A miracle is the manifestation of some divine energy acting in harmony with laws commonly operative.

Question.—1. How much ought the

preacher to deal with theology in the pulpit?

2. Is there a tendency to discard the sacraments or ordinances?

Answer.—1. Much, if done wisely and religiously. People are hungry for fundamentals. The preacher ought to lead them to see the basic principles of religious truth. Labor organizations and culture clubs, often not friendly to churches, are nevertheless profoundly interested in the eternal verities.

2. No. The tendency in England at least is to make more of them.

Question.—Is a belief in the pre-existence and miraculous birth of Jesus necessary to a belief in the incarnation and essential to faith in him?

Do you consider God from the dynamic or static point of view?

Answer.—1. Many may be and doubtless are Christians, who do not hold to the pre-existence of Christ. It may be that they have not thought upon the subject, or thought wrongly upon it. The incarnation is robbed of much of its meaning if the miraculous birth is given up. Most who surrender the one will be led to surrender the other also.

2. From the dynamic.

Question.—What has this last century done to show the antiquity of man?

Answer.—Usher is no longer trustworthy. Man has been on the earth longer than the old chronology would allow.

I have but hinted at the answers. It will be of interest to the Disciples to know that Dr. McKenzie is to give a paper at our congress on the subject, "Evolution and Redemption."

A rally of the Sunday school forces will be held next Monday; consequently no meeting of the Ministerial Association will be held. The Sunday school conference will meet in the Y. M. C. A. auditorium. J. W. Allen becomes pastor of the First Church, beginning his work next Sunday. All Chicago Disciples will be pleased that the change does not take him out of the city.

George A. Campbell.

ILLINOIS C. E. NOTES.

A recent issue of the Endeavor World reports about one dozen additions to the Church of Christ, Carbondale, on Decision Day. Harry Gordon Bennett, our right-hand man and "apostle to the Egyptians," is doing a large work there.

J. G. Quinlan, superintendent of C. E. of District No. 1, is visiting his mother in Ohio. He has held two revival meetings this winter.

J. T. Stivers will have charge of C. E. work in District 3. He held a very successful meeting with home forces at Knoxville recently.

H. E. Tucker of Murphysboro, superintendent of C. E. in District 8, is getting his pastorate well in hand and reports frequent obedience to the Gospel.

H. J. Hosteller of St. Joseph will be

the active superintendent in District 6.

Paul Castle of Centralia is pressing the work in his new field. He will man the C. E. forces in District 7.

With W. R. Jinnett, superintendent of C. E. at Atlanta, and Miss Ida J. Swan, our earnest and faithful secretary and treasurer of Chambersburg, District 5 will be heard from.

Washburn has sent in two offerings for C. E. work this year. Pastor Kilborn and more of the faithful live there.

We sent out 200 communications concerning the Joliet offering last week. If your society did not get one let us know.

Three societies out of five in Bureau county have taken the offering for Joliet and the other two will. Yes, the north end of the state is "mission ground." It is also "grounded on missions."

As yet Stanford Society leads with a pledge of \$25.

Send all money for C. E. to Ida J. Swan, Chambersburg, Ill.

A few kind words of encouragement and a prayer from the preacher with his young people will guarantee an offering in the name of Christ from many. Then, like apostolic baptism, giving should be done "straightway."

Walnut, Ill.

Will F. Shaw.

MAKE THE CHANGE

Before Coffee Wrecks You.

"The right man came along one day when he told me that coffee drinking was the cause of my gastritis, nervousness, torpid liver, and trembling hands that interfered with my business, that of mechanical drawing, but coffee was my only habit and I loved it so that I did not see how I could give it up.

If he had not been so enthusiastic regarding the relief in his case by leaving off coffee and taking Postum Food Coffee I could not have mustered up will power enough to abandon my favorite beverage.

I left off coffee that day at lunch and had a cup of Postum. It was made good and had a rich, dark color, with a delicious flavor that I could not tell from regular coffee. It pleased the eye, smell and palate, so I had it each day at the restaurant for the noonday lunch, and discovered a decided improvement in my condition, but it was not until I left off coffee for breakfast and used Postum in its place that real relief set in. Now I am free from gastritis, headaches, and fully appreciate the value of the 'nerve ease.' No more trembling hands and no more nervous prostration. I am well, and feel that I should say to others who are being poisoned by a beverage that they do not suspect 'coffee,' 'Make the change before the poison works destruction in you.'"

This letter is from a New York mechanical draughtsman. Name can be furnished by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

ILLINOIS BIBLE SCHOOL NOTES.

There are missions organized here at Bradford and Kewanee, all new points. Yesterday at Bradford our first meeting was held in the Episcopal church and there were 100 present. W. A. Roach, my brother, is principal of schools there, and he with two other energetic young men had all things ready, hence an enthusiastic beginning. A meeting will be held there as soon as we can reach them. H. J. Reynolds, pastor Toulon church, is assisting in a meeting here. Our audiences are increasing and some interest is manifested. Another meeting will be held in Cambridge next Lord's day. There we have a good church building but the brethren ceased to meet eight years ago. There is hope of restoring them to activity. At Kewanee we have the largest mission, there being forty members.

A reward of merit will be given to him who suggests a feasible plan that will secure answers to our appeals for pledges from our Illinois Bible school superintendents. Some do, however, send returns promptly.

Toulon, Jacksonville (S. E. St. Mission), Camp Point, Waverly, Cambridge, Woodhull, Literberry, Mattoon, Ray, are among the schools that have sent in pledges this year that did not last year.

We are still anxious to get returns from a large number of schools that have not yet reported.

A. C. Roach,

DENVER LETTER.

John Sutton, the father of the South Broadway church, is dead. He gave \$30,000, all his fortune, to start the building fund. He was called a fool by men who afterwards were made penniless by the panic. He was janitor of the church up to the last week of his life. A million dollars invested in government bonds would not have afforded him the happiness he derived from the church building which owed its origin to him. He said: "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. He was rich, but for our sake he became poor.

G. K. Berry of Ionia, Mich., is visiting at Longmont and Ft. Collins. He may locate at the latter place.

E. F. Harris has resigned at Longmont after eight years of faithful service. The church at Longmont was almost lost to us a few weeks ago by a proposed union with the Congregationalists, but was saved by the efforts of our state evangelist, L. G. Thompson.

Rachael Crouch, for several years state organizer for the C. W. B. M. in Iowa, has entered the nurses training school in the Denver Homeopathic hospital.

T. T. Thompson, pastor of the East Side church, who has been in a hospital for six weeks lying at the point of death, is now improving. All the

churches of Denver will assist in giving an entertainment for his benefit.

The pastor of the Central lectured at Loveland last week on "The Pot of Gold at the Foot of the Rainbow."

While we read in the papers of terrible blizzards raging in Chicago we rejoice that we live in a land of eternal sunshine. People are sitting without wraps on their verandas.

Work on the new Central church is rapidly progressing. The walls for the first story are now completed. If nothing shall stop the work the building will be completed by Sept. 1.

Bruce Brown.

NEBRASKA SECRETARY'S LETTER.

J. M. Vawter, formerly pastor of the First church at Omaha, is in a meeting at Falls City with Elmer W. Cole, pastor. The church has called Bro. Cole for another year at an increase of salary.

A. L. Ogden was compelled to close the Campbell meeting on account of bad weather, and is now at Norman for a short meeting. His next place is to be Cowles.

Mrs. S. Gregg, wife of Samuel Gregg of Harvard, has been in a meeting at Bee, resulting in re-uniting the work there.

C. P. Evans will hold some meetings in Chase county. An opportunity has come by which the infant church at Champion in that county can obtain a house for a very nominal sum.

F. L. White closed at Cordova with twelve additions. S. W. Christy sang for him, and he speaks very highly of Bro. Christy's work.

Scotts Bluff has a new house and want a meeting. We are trying to arrange one for them.

A. W. Henry is in a meeting at Little Sioux, Iowa. I suppose he will be talking Sioux when he gets back, wearing feathers in his hair, and a hatchet in his girdle. It will be "Big Sioux" in that case. He went out of the state without my knowledge but has repented and will hold a meeting at Summit in Butler county soon. There is no doubt but that the recent storms were due to climatic changes caused by the sudden moving of so great a body across the big muddy.

The Ulysses meeting is to close Monday or Tuesday, the 18th or 19th. The results to this writing are twenty-two. While there are a number of others who seem quite persuaded we are not sure of them. It has been a fine meeting for the church. The additions have been of the kind that give strength. Our town had suffered from an eight-weeks siege of sectarianism of the most pronounced type. The effect has been to practically close the ears of many to any form of the truth. They are persuaded, but will not act. A class of twenty-three young people was organized in the Bible school, of which most were new scholars. A splendid rally service was held on Lord's day morning, 17th, which has greatly enthused the church.

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in The Christian Century.

Report comes to me that the Elmwood meeting had thirty-one additions at fifteen days.

The meeting at David City closed with twenty-seven additions. This is Bro. Harmon's third meeting with his home church, and speaks volumes for his ability as a preacher. May he long continue with them and may they steadily grow in power.

Beem and Hackett had twenty-two additions at Unadilla at last accounts.

Atwood and wife go to Exeter. Will be there when this is read. From there to Seward.

I understand that Lemon goes to Red Cloud as soon as he closes at Plainview.

Another strong appeal for assistance from the far west comes to me. A sod church has been built at great pains, and they call for the gospel. C. R. Skinner preached for a time, and added several people to the saved. The fields are so ripe.

The Diehl will case is in process of settlement.

The meeting at Manley closed with thirteen additions. Grip prevailed all the time, interfering with the meeting. This has been the condition in almost every place that has reported to me. We rejoice with them in the victory. Bro. Emmons speaks in most flattering terms of Evangelist Wright.

So Cotner has a dental department now. This will keep the teeth of the students and faculty on edge I suppose. The beef is probably tough.

Apportionment—How about it?

Ulysses, Neb. W. A. Baldwin.

SEDGWICK, KANSAS.

The Sedgwick church has just closed one more meeting under the wise and effective leadership of Evangelist D. D. Boyle. The whole truth, regardless of any one's feelings, has been taught. No one who has listened to the teaching of Brother Boyle has found anything therein but that has for its sure foundation that which "was laid" at the beginning.

Thirty-one were received into the church fellowship by primary obedience and ten by letter and statement. This makes one more than were received at the meeting held by Brother Boyle in the spring of 1900 at this same church. The entire membership is united, and under the wise and careful guidance of the official board they have reached the high tide of their financial standing. No debt, harmony in purpose, united in spirit and faith, the prospect is bright indeed. The church has called a pastor for the coming year and he is already on the field.

Brother Hale, the pastor here for the past sixteen months, needs no greater commendation of his good work than is made manifest in the reports of the meetings held during and following his ministry. The ground was well prepared. He retires to other fields and labors and is succeeded as pastor by the writer. C. A. Burridge.

TEXAS LEgger.

Texas never does things by halves. Everything here is done on a large scale. When the state sought admission into the Union it included within its boundaries enough domain to make a half-dozen states of ordinary size. I believe we have the largest capitol in the country. The average Texan is not satisfied with the contemplation of small things. This may be one reason why the germ theory is not popular here. But, anyhow, it is only a recent thing that a man would receive pennies in change at the stores. The Texan who would discolor a collection plate with a "copper" is frowned upon by his associates. An evangelist told me that he had counted thirteen pennies in a collection in a certain town, "and it was the meanest town in the state." This is an exceptional case. The reports show that Texas built more miles of railroad than any other state last year. The commercial clubs from large cities north are sending "junketing parties" into this empire, seeking the trade of our merchantmen, and with success. An emigrant agent of the Frisco Line was telling me the other day that in Harris county, of which Houston is the county site, 750 acres were planted in rice last year, and that this year the people of that county will put in thousands of acres. Beaumont, a thriving city near the sea, is experiencing a rapid growth by reason of the discovery of oil, and the gigantic Lucas well, the largest "gusher" in the world. The

Dallas News, in many respects the best daily paper I ever saw, has been preaching the doctrine of diversification in crops. It would seem strange to the farmer of your own Illinois to put in but one crop, and depend on it for his support. And stranger still to him would be the idea of buying his meat and bread from the merchant in town. But this has been the habit of the Texas farmer until recently. The fine price of cotton this year, and the consequent prosperity, may turn many heads away from diversification of crops, but the memory of the hardships of several years of four-cent cotton lingers with most of them still. Cotton mills are being built, the planter seeing the folly of paying freight and insurance on cotton that should be made into cloth in our own fields has determined to keep his product at home and save the charges and middlemen's profits. All of this means permanency of factory interests and the growth of this goodly land in all things temporal. As our brainy Homan told you in his Kansas City address, "Texas is still being discovered."

But what of our religious growth in all of this prosperity of a temporal nature? It is a fact that, in some respects, it is harder under present conditions to get the people interested in enterprises of the church. This is no pessimistic whine, but a sad and solemn reality. Men who have their minds so engrossed in the making of a living forget to live for God. He is crowded out of their busy lives. His interests on the earth are of secondary importance. I have had a harder time to get men of my congregation to take their share of the work of the several departments of the church work during the past year than at any time during my ministry. I am not despondent, nor do I wax hot about it. It is but the natural condition, growing out of their engrossment in the affairs of the commercial world. They will not be this way always. It sometimes causes me to wonder just how many souls can stand prosperity. How many men and women would be brought to sudden devoutness by a slump in the stock market or a failure in their business? Would those who are at present "well-to-do" in the estimation of the world and religious in their lives remain so if the conditions were changed? We wonder, and yet we will not fail to give them the benefit of a doubt. We can only wish that things were different, work for a greater interest in divine things, and pray for a refreshing from the presence of God that shall shake the foundation from beneath the "golden calf," that men and women may place their hearts' affections on the things that shall abide.

James N. Crutcher.

Paris.

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DO NOT FORGET

April 1st Is Coming.

So are the clubs of new subscribers to The Christian Century. The last mail brought a club of 41 from Peoria, Ill. Others are arriving with every mail. Remember the price is still \$1.00 a year, but advances April 1st. Send in your clubs at once. Now is the best time to renew. Let every old subscriber send in one or more new ones. Do not delay, but act today.

The Christian Century Company.

Wanted—Ladies and gentlemen to introduce the "hottest" seller on earth. Dr. White's Electric Comb, patented 1899. Agents are coining money. Cures all forms of scalp ailments, headaches, etc., yet costs the same as an ordinary comb. Send 50c in stamps for sample. D. N. Rose, Gen. Mgr., Decatur, Ill.

BOOKS RECEIVED.

Fleming H. Revell Co., Chicago:

"John, the Baptist," by Rev. F. B. Meyer, pp. 252, \$1.

"The Unaccountable Man," by David James Burrell, D. D., pp. 310, \$1.25.

"Christian Life and Theology," by Frank Hugh Foster, Ph. D., D. D., pp. 278, \$1.75.

"Ideal Messages for Hearts That Hope," by James G. K. McClure, pp. 51, 25 cents.

Houghton, Mifflin & Co., Boston:

"The Book of Saints and Friendly Beasts," by Abbie Fanvell Brown, pp. 225.

"The Biography of a Baby," by Millicent W. Shinn, pp. 247, \$1.50.

"The Age of Faith," by Amory H. Bradford, D. D., pp. 297, \$1.50.

Chas. Scribner & Sons, New York:

"Paul Jones, Founder of the American Navy," by Augustus Buell, 2 Vols., pp. 328 and 360.

Lee and Shepard, Boston:

"In the Days of Alfred the Great," by Eva March Tappan, illustrated, pp. 296.

D. Appleton & Co., New York:

"The Individual: A Study of Life and Death," by Nathaniel Southgate Shaler, Professor in Harvard and Dean of Lawrence Scientific School, pp. 346, \$1.50.

Little, Brown & Co., Boston:

"As It Is To Be," by Cora Linn Daniels, pp. 294, 50 cents.

Stockham Pub. Co., Chicago:

"The White Flame," by Mary A. Cornelius, pp. 402, \$1.

United Brethren Pub. Co., Dayton, O.:

"Christian Theology," by Jonathan Wearer, D. D., pp. 375.

American Book Co., Chicago:

"Earth, Sky and Air in Song," by W. H. Neidlinger, illustrated by Walter Bobbett, pp. 126, \$1.00.

Appleton & Co.:

"A Hero in Homespun," by William E. Barton, 383 pp. paper, 40 cents; cloth, \$1.

"Pine Knot: A Story of Kentucky Life," by William E. Barton, cloth, 1.50.

"Mrs. Clyde," by Julien Gordon, 363 pp., cloth, \$1.25.

Dodd, Mead & Co.:

"Norse Stories," by Hamilton W. Mable.

The Pilgrim Press, Boston and Chicago:

"The Psalms and Their Story," by William E. Barton, 2 Vols., 516 pp. University of Chicago Press:

"Constructive Studies in the Life of Christ," by Ernest D. Burton and Shailer Matthews, Professor in the University of Chicago, 300 pp., 8vo., cloth, \$1.00.

Frances L. Dusenberry, Chicago:

"Selections From George MacDonald, or Helps for Weary Souls," compiled by J. Dewey, 93 pp., 50 cents.

Henderson & Co., Toronto:

The Teachings of the Books**Or THE LITERARY STRUCTURE AND SPIRITUAL INTERPRETATION OF THE BOOKS OF THE NEW TESTAMENT.**

The work of collaboration by Herbert L. Willett and James M. Campbell. It has been widely and favorably reviewed in the religious journals of this country and Great Britain and is now in use in many classes organized in colleges, seminaries, churches and other groups of Bible students. Several pastors have written that they are using it in normal classes on the study of the New Testament. Others that they are following their work in their prayer-meeting services. While from many quarters have come reports of the helpful use made of the book in family and private devotion and study. Price, postpaid, \$1.25. Given free as a premium for four new subscribers to THE CHRISTIAN CENTURY.

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"The Lessons of the Ages," by W. A. Mason, D. D., 10 cents.

"The Satan of Scripture," by W. A. Mason, D. D., 10 cents.

"God's Purpose in This Age," by Prof. Stroeter, 10 cents.

"The Idiot at Home," by John Kendrick Bangs, Harper & Bros., New York, illustrated, 16 mo., colored ornamental binding, pp. 314, \$1.25.

Readers of Mr. Bangs' former books, one or more of which deals with the same genial character, will welcome this additional volume, which gives an opportunity of enjoying more fully this attractive personality in a new state of surroundings. That any such loquacious individual, with his absolutely inexhaustible fund of notions upon all conceivable questions, and the extraordinary love of talking, ever existed may well be doubted; but the genial and sensible air which pervades the Idiot's home, and the companionable relations between parents and children make the book a delightful means of recreation for one who does not wish more serious reading.

"The Twentieth Century New Testament," Fleming H. Revell Co., Chicago, a translation into modern English from the original Greek, part two, containing the Pauline Epistles, pp. 380, 50 cents.

It was originally intended that the new Testament complete should be comprised in two volumes for this series, but it was found expedient to extend it to three, of which this is the second. The same careful attention to accuracy of translation is apparent in this volume as in the first. There is, of course, less tendency to paraphrase than is found in Professor Stevens' "Messages of the Apostles," but at the same time the rendering is so fresh and vivid that it holds the attention of the reader from the start, which the familiar phrases of the authorized or even the revised version fail to do by reason of that familiarity. The work has already taken its place in the ap-

paratus biblical students, and by many ministers is even used in the pulpit.

"Wit and Wisdom of the Talmud," edited by Madison C. Peters, The Baker & Taylor, New York, pp. 169, 12 mo., cloth, \$1.25.

The Talmud, as every student knows, is a mass of wise and otherwise sayings which grew up in the period following the first century of Christian history, and consists of bits of history and tradition woven together in what seems a medley of confusion. The editor has collected many of the wise and suggestive sayings of this book, and grouped them under separate headings. The book has a certain value, but more serious students of Jewish literature will wish for something that gives a more satisfactory idea of what the Talmud really is. The book, at least, should have had an introduction to explain more fully the character and divisions of the remarkable collection of sayings from which this rather meager selection is made.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles, or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the full purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

Eastern Department.

ASSOCIATE EDITORS

Peter Ainslie, - - - Baltimore, Md.
 Carey E. Morgan, - - - Richmond, Va.
 B. Q. Denham, - - - New York.

Next Sunday will be a glad time for all of those who believe that Jesus Christ spoke the truth. We will have the opportunity of both laying up some money in the bank of God and sending the Gospel to the heathens. Of course, if we do not believe Jesus Christ we will not give anything and we will not care, but we plead with you for faith in the Son of God. U. T. Pierson, some days ago, wrote the following: "The church of Christ, with 40,000,000 of members in her Christian and Protestant communions and with eight or ten thousand millions of pounds sterling in the treasuries of British and American Christians alone, at this opening of the twentieth century of the Christian era, with all the couriers that God has put at her disposal, has not yet once carried the Proclamation of her King to the ends of the earth; and there has not yet been one generation since Christ ascended in which every human soul could be said to have had even one bearing of the Gospel message!"

"I solemnly affirm before God that this is a burning shame to the Christian church—that we have no right to talk about having done our duty; that we have no ground for indulging in the language of self-gratulation; that we have no right to speak of our fidelities, to dwell on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the Lord, our God. There is not the slightest practical difficulty in reaching the whole world—the race that now exists on this globe, the very generation of which we are forming a part—with the Gospel, if the church would but awake to her duty."

Fireside Chat.

B. P. Smith, who has been at Ashville, N. C., for some weeks will return to his former field at Charlottesville, Va., about May 1st.

There are frequent additions to the Third Church, Philadelphia, and Geo. P. Rutledge seems to be prospering generally in his work.

The conference of the disciples in the eastern states will be held at Plymouth, Pa., May 21-23, and we hope to announce the program before many weeks.

Richard Bagly will remove from Charlottesville, Va., where he has been attending the Bible lectures at the University of Virginia, back to Louisa, Va., in a few days.

Every church in line next Sunday for Foreign Missions. Do your best and send your offering at once to the

Foreign Christian Missionary Society, Box 884, Cincinnati, O.

James M. Philpott of the Lenox Avenue church, New York City, has just closed a good meeting with thirty-six additions and most of them by baptism. Melvin Putnam of Sedalia, Mo., did the preaching and the church is much encouraged at the outlook.

J. W. Reynolds has accepted a unanimous call to serve the church at Plymouth, N. C. He will care for two churches in the country near in connection with the Plymouth work. This is a mission field with a bright prospect.

President J. W. McGarvey has written that he will not be able to attend the Piedmont assembly this year at Gordonsville, Va., July 28th to August 4th. While the committee regret this very much, they are at work on the program and they expect to furnish many good things for the assembly folk.

The disciples at Martinsburg, W. Va., have given out the contract for their new church building. They already have in hand \$1,200 and the building, which will be brick and which will cost about \$3,500, will be completed by the summer. The Hagerstown church has been fostering this work. They have a membership of about twenty.

The Washington county disciples held a missionary rally at the First church, Hagerstown, Md., on the afternoon and evening of the 19th, and it was very pleasant to greet each other in the cause of world-wide evangelization. P. A. Cave has charge of the exercise and W. S. Hoyer, J. A. Hopkins, W. H. Dickerson and Peter Ainslie had parts on the program.

Harlem Avenue Church, Baltimore, paid the last dollar on their church debt last week. They have a fine piece of property valued at not less than \$30,000. On the opening of their flourishing mission on Fulton avenue, they, started with vigor to pay off the remaining debt on their property. Local missionary work will give new life to any church and there is hardly a church among us that could not be fostering a mission point.

VALLEY OF VIRGINIA NOTES.

Our churches throughout the valley are getting ready for the March Offering. Mt. Jackson will make her offering the fourth Sunday in February. Strasburg the first and Galilee the second Sunday in March. An offering from every member is our motto. Our evangelizing board has taken the initial steps toward holding a meeting at Harrisonburg in May. W. H. Book will probably do the preaching. This is a step in the right direction. Harrisonburg is an important center. We have a nucleus of eight or ten good substantial people there who will stand by the work. W. J. Cocke is now in a meeting at Edenburg. Bro. Hodge

THE continual breaking of lamp-chimneys costs a good deal in the course of a year.

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of Clifton Forge will assist him. The C. E. Rally to be held there on the 21st to 23d insts. promises to be an interesting affair.

Peter Ainsley of Calhoun Street Church, Baltimore, will deliver two addresses. D. H. Rhodes and the brethren at Fairview are planning for a meeting there in May. The brethren at Bartonville are happy in their new and handsome church building. W. S. Dudley is their faithful pastor. His school work at Oranda is doing well. G. W. Watson is preaching twice a month for the church at Jubilee. They report the work as doing well. C. O. Woodward, on account of health, has left Milligan temporarily and will spend a few months in the Valley.

J. D. Hamaker.

VIRGINIA C. W. B. M. Easter Thank Offering.

To the one leper, returning to give thanks, Jesus said: "Were there not ten cleansed? but where are the nine?" God looks for an expression of thankfulness from all those from whom he withholds not any good thing. "Thanks be unto God for His unspeakable gift" to us in the rich fruitage with which he has crowned our every effort towards the extension of His Kingdom. The National Board asks that our thanksgiving to God be told in a \$25,000 Easter offering. And may we not ask that Virginia's share of this be her best endeavors towards reaching the \$1,800 now needed to complete the endowment of the University of Virginia Bible Lectureship. Let us make a united effort to this end. Write personal letters, sow broadcast the mite boxes, complete life-memberships, make special offerings towards this Easter thank-offering. Surely we are thankful for this Bible work in our midst, let us give expression to it in deed, rather than in word, and in an Easter thank-offering that is to come from without as well as from within Virginia, see completed the endowment of the Uni-

versity of Virginia Bible Lectureship. Remember, funds given for this in Virginia, are sent to Mrs. S. C. Daniel, 720 E. Franklin street, Richmond.

Minutes of last state convention can be had of Isabel S. Hill, 116 Shafer street, Richmond.

Ellen Kent.

FROM MARYLAND.

We urge all the churches in our district to give to the Foreign Missionary offering the first Lord's day in March. Let not one church be missing when the roll is called March 3. Let our offering be the largest in our history. Because of the troubles in China, because some missionaries have been criticized, because some newspaper correspondent says the presence of the missionaries cause trouble, and we should give the countries a rest; shall we withdraw support from our missionaries? Not a dollar. We intend to send more missionaries. We need more dollars. They need our prayers. They are hopeful. Read this reply to a letter of greeting sent from our Maryland, Delaware and District of Columbia convention last fall. Does this sound like retreat?

Luchefu, via Wuhu, China, Shanghai, December 28, 1900.—Dear Brother Hopkins: Your greeting from the Baltimore convention reached us yesterday. It is needless to say how it touched our hearts to know with what prayerful care you all are attending our footsteps on the mission field. Our only regret is that we can do so little for the Master whom we love.

We remember how unselfish and devoted to the spread of Christ's kingdom are the many brethren and friends in Maryland, Delaware and the District of Columbia. How we could wish that some among your number might feel called of God to labor in the foreign field. How much China needs workers at the present time. Over 160, including children, have fallen during the past nine months, and shall they fall in vain? No; already we hear from the China Inland headquarters in England that many are volunteering to take their places. Thus do the children of the Lord take up the work. China will now be more ready than ever for the gospel. The object lesson of so many dying for the testimony of Jesus will convince them that it is true; and that they are wrong in rejecting and persecuting these people who all their sojourn among them have done them good. May we hear that our home-land disciples are coming!

My dear wife joins in Christmas and New Year greetings to you all. May the Lord ever bless you in His service.—C. B. Titus.

Will some one heed this call?

J. A. Hopkins.
Rockville, Md., Feb. 19, 1901.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

NEW YORK LETTER.

The meeting at the Lenox Avenue church, Bro. J. M. Philputt, pastor, closed yesterday. Bro. Melvin Putnam of Sedalia, Mo., did the preaching. The visible results of the meeting are thirty-six additions to the church, chiefly by obedience. The meeting has greatly helped the church in its entire range of activities. Bro. Philputt says results will continue to manifest themselves steadily. Bro. Putnam has greatly endeared himself to the people. His preaching is clear, forcible and sympathetic. His personal presence is winsome. He was working with one of the most lovable men in the ministry. J. M. Philputt is a rare character, combining in a high degree intellect, spirituality and humility. These two workers were assisted by the two lay assistants supported by the congregation regularly. For a three weeks' meeting in New York City this was a large meeting, and all of us in the churches here are rejoicing with the Lenox avenue brethren.

The national gospel campaign is being organized in New York and Brooklyn. Many of the larger cities of the United States and Canada have already been organized. The committee in charge recognizes that New York City is its most difficult problem. But now aggressive work is to be undertaken here. There is a prevalent feeling and belief among the members of the national committee that the "time is ripe" for great things to be done for the Master. A sub-committee has been organized for Brooklyn, and one for New York proper. The disciples are represented on the former by M. E. Harlan, and on the latter by the writer. A meeting is to be held this week to agree upon definite plans for New York.

So far during February there have been six additions to the membership of the West Fifty-sixth street church, three being by obedience. We raised \$332 for missions on Feb. 10.

The Jefferson street church, Buffalo, is nearing the close of its meeting, in which the pastor, Bro. J. P. Lichtenberger, has done the preaching. The results up to Friday of last week were eighty-one additions.

The Brotherhood of Andrew and Philip of the Sterling Place church, Brooklyn, has been giving a course of lectures during the winter. The pastor, Bro. M. E. Harlan, delivers his lecture this week entitled "A Young Man and His Dreams."

The Danbury, Conn., church reports having secured the largest subscription list for its expenses in the history of the church. The writer has been interested in the effort, inasmuch as it was his privilege to make the "financial address" at the annual meeting in December, preparatory to the financial canvass.

The Newark, N. J., "mission" was organized as a church some four weeks ago. Bro. Shepard, the pastor, says

it is "the greatest mission on earth." Prospects for the work are exceedingly bright and we are all encouraged. This is not the first effort to plant a church across the Hudson, but this seems to be building upon a firmer foundation than characterized former efforts.

B. Q. Denham.

Feb. 18, 1901.

CONGRESS OF DISCIPLES

Brethren and sisters are cordially invited to attend the Congress of Disciples which meets in Lexington in March. Entertainment will be furnished those who send their names to the undersigned.

Lexington, Ky. Mark Collis.

A Mother's Letter.

Mrs. F. Growchowsky of Elbing, Kansas, is the author of the following letter: "We have quite a large family, having eight children, so that we use quite a little of the Blood Vitalizer in our household. It is a good and effective medicine and has saved us many a doctor bill. The children like it, too, because it is agreeable to the taste. My little four-year-old boy is always after me, saying: 'Mamma, I want some of the 'lizer bottle.' About two years ago we all took sick at one time, but with God's help, through the use of your Blood Vitalizer, we were soon well again."

Dr. Peter's Blood Vitalizer is pre-eminent a mother's remedy. When promptly administered it will save her many anxious hours and wakeful nights. It is not a drug-store medicine, but is sold by special agents only, or the proprietor direct, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

"The Signs of His Coming"

By PETER AINSLIE.

Since our brief review of this tract in our Book Column we have received so many calls for it we thought wise to announce it again for the benefit of others who may not have seen the notice.

An interesting and instructive discussion of this question.

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Woman and Home.

The Cause of Liberty.

Great truths are portions of the soul of man;

Great souls are portions of Eternity! Each drop of blood that e'er through true heart ran

With lofty message ran for thee and me;

For God's law, since the starry song began,

Hath been, and still for evermore must be,

That every deed which shall outlast time's span

Must goad the soul to be erect and free!

Slave is no word of deathless lineage sprung,—

Too many noble souls have thought and died,

Too many mighty poets lived and sung, And our poor Saxon, from lips purified

With martyr-fire throughout the world hath rung

Too long to have God's holy cause denied.

—James Russell Lowell.

The Saloon Problem.

The American Journal of Sociology contains an article on the saloon in Chicago, written by a social settlement worker. The writer presents a study of social conditions as they influence, more or less directly, the liquor problem. His question is, in how far do the various social organizations serve as substitutes for the saloon? Mr. Melendy then describes the institutions whose function is social, and which may, in part, either directly or indirectly, take the place of the saloon. Some of these are: Lodges, turnvervins and singing societies, boys' clubs, pleasure clubs, church societies, social settlements, amusement enterprises, lunch counters, reading rooms, billiard halls, lodging houses, Y. M. C. A., Salvation Army, young men's institute, the home saloon idea of Bishop Fallows, coffee houses, etc. "The few scattered church and settlement clubs, and the lodging houses of the Salvation Army, and the railroad departments of the Y. M. C. A., make up the quota of direct substitutes in the workmen's districts. The Y. M. C. A. and Y. M. I. are about the only social gathering places for young men left to compete with the hundreds of surrounding saloon clubs of the suburban districts." Summing up his conclusions Mr. Melendy says: "The present conditions are the culminative result of a long series of events, and are not to be abolished at one stroke by legislation. No system of substitutes can, much less will, abolish the saloon. Gradually some of the causes for the present evil may be removed. By improvement in methods of lodging the people, as by model tenement

houses. By increased facilities for obtaining cheap and wholesome food, such as is provided in the coffee houses of London. By a ministrations by proper authorities to such necessities as public toilet conveniences, labor bureaus, public parks, etc. By a more general recognition by the churches of their social mission, and by a spread of the movement, already begun by the better elements of the community, to furnish places for recreation and amusement, and the means of social intercourse for the masses. By a more general spread of education—education in the trades and professions—education that leads to an equality of opportunity. Or, to state it more briefly, the liquor traffic may, and in time undoubtedly will, be regulated and controlled by legislation. It may be robbed to a great extent of its social functions by substitution, and of its monopoly in catering to certain necessities by their supply by proper authorities; yet beer-drinking, under these regulations and conditions, will always be more or less common among the masses of the laboring people. That substitution will not entirely do away with the liquor traffic (and it is being seriously questioned by thoughtful people, who are acquainted with the conditions as they are, whether the complete abolition of the saloon in its best forms is, after all, desirable) need discourage no one. There is a large work that substitution can accomplish, and one that is more needed in Chicago at present than legislation. John Ruskin said: 'It is very utopian to hope for the entire doing away with drunkenness and misery out of the entire kingdom, but the utopianism is not our business, the work is.'"

A Living Issue.

Temperance means moderation or self-control. The man who has mastery over himself is the highest type of man. He is driven neither by passion, lust nor appetite. He is held in no bondage, but is a free man. On his head there may be no visible crown, but he is a king, ruling himself. Temperance, in the complete sense, aims to form such a character. The appetite for drink is so prevalent that temperance has come to mean abstinence from such indulgence. It is in this sense that we will discuss it. It is surprising that after so much discussion the temperance question is still a living question. The fact that it is so shows that the evil of drink is deeply rooted and widespread. Who has not spoken against it? The physician has shown the injury it works to body and brain. The statistician gives us facts and figures to prove that drunkenness is the father of two sons: one, clothed in rags, named Poverty; the other, called Crime. The statesman has demonstrated the waste and public demoralization that follow in its train. The preacher has set forth its degrading effect upon the individual character, the family, the community,

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the wreck for time and eternity that comes from intemperance. Reformed men have moved the popular heart by the recital of the pain and sorrow that has befallen them, their wives and children, because of drink. Painters and artists like Hogarth and Cruikshank have tried to portray the evils upon canvas. Enough has been said, one would think, to reform a world, if words, good and wise, were sufficient; yet the temperance question is still a living issue. The past is full of encouragement; great progress has already been made. Evils of this nature have tremendous power, but they are not invincible. The home, the school, the Christian Church, the highest interests of humanity, are all against intemperance. To the toiler in this and other good causes there comes a sound of many voices; children, women, men, who love their kind, the present and the future, mingle in one utterance:—

"Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee."
—Selected.

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The Central Figure.

History is a complex, and though its ultimate forces are few its proximate factors are many. As civilization advances humanity becomes more and more bewildered by the ramifications of its own life and the multiplicity of its own apparent interests. Life seems to lose its unity, and to become for multitudes a giddy whirl and swirl of heterogeneous trifles and superfluities, where everything appears relative and nothing absolute, where all things are in motion, though in motion toward no ascertainable goal, and where there may possibly be a vaguely defined circumference to life, but where there is no stable recognized moral center upon which all interests of existence pivot. The factors which contribute to this mental unsettlement and bewilderment are found in all spheres, mechanical, commercial, social, political, ethical and metaphysical. As a result of the progress of invention and the increase of material prosperity, American society has been surfeited with things rather than surcharged with the essence of life itself, and even thought has in many instances raised more perplexities than it has solved. The human species meanwhile is multiplying, and despite all the ravages of disease and all accidental destructions steadily grows by a huge net increase. Life thus becomes fairly overpowering for those who are to live unless there is to be found somewhere a unifying force and an informing spirit which will reduce the multitudinous and importunate factors to a common denominator or afford the pivot about which all the circlings of human activity shall revolve. This unity in diversity can be satisfactorily afforded only in the consciously religious life of the personal soul which is sure both of itself and of the God who made all other personalities and powers. The soul that comes into direct relations with the Christ of God comes into correct relations with every other interest in life. The man who prays: "Unite my heart to fear Thy name," is at once lifted to a plane of superiority to the whirling multiplicities of a lot full of cares and anxieties. Such a man finds the life that is above life. From that viewpoint the world appears not as a perishing chaos but as an arriving cosmos. The clue to life has been found, and the clue is religious. The Christian, then, may be defined as a man who finds the unity amid the diversities of life, and who discovers that co-ordinating principle in the person and power of Jesus, the Son of God. Amid the multitude of ideas, images, representations, phenomena and personalities that appear upon life's arenas the central figure is Christ. While multitudes of these appearing historic factors are evil and repellent, He is above reproach and free from the slightest touch of taint of human infirmity, and where many others are admirables and attractive, He is the chiefest among ten thousand and the One altogether lovely.

American Mottoes.

A soldier in the Philippines writes home that he has seen some strange sights, and gives the following instance. We borrow it from "Golden Days: A crowd of soldiers attended a church service in their honor, and there was much praying and singing, but the soldiers were chiefly interested in looking at the image of a saint. Above the image was the picture of an eagle, and on the banner which streamed from the eagle's bill was the following legend: "The Old Reliable Condensed Milk." The saint had been decorated in honor of the visiting Americans, and the artist had copied the eagle and accompanying inscription from a milk can. He afterward explained that he thought it an American motto, as it was under the eagle.—Youth's Companion.

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Boys and - - - - - Girls.

Borrowing the Baby.

"Good mornin'. My ma sent me
To ast you how you was,
An' hope you're well—you know 'at is
Th' way she allus does.
My ma—she sez, you're strangers,
But then she kind o' thought
She'd like to borry th' baby
'At you folkses 'as got.

"My ma sets by th' winder
An' watches you an' him,
An' kind o' smiles an' cries to wunst,
'Cause he's like baby Jim.
Who's Jim? He was our baby—
We named him after pa.
Say, c'n we borry your baby
A little while for ma?

"My ma she sez she wouldn't
Mind if your baby cried,
She sez 't 'd be like music—
Since little Jim has died,
She sez she'll be good to him,
An' she'd like a whole lot,
If we c'n borry the baby
'At you folkses 'as got."
—Josh Wink, in Baltimore American.

In Bab's Woods.

The Partridge family in Bab's woods was going to move. Bab's woods were beautiful woods, all pines and juniper, dark-green and brown overhead, dark-green and brown underfoot. The little child Partridges thought theirs was the prettiest home in the world, and they were full of grief to hear their mother say she must move away.

"Why must we move away, mother dear?" asked the youngest Partridge child, cuddling down in the nest. There were fourteen of them, and she had been the last one to come out of the shell.

"Listen," said the mother partridge, looking around on them all with her sad eyes—the eyes of partridges are the most beautiful and sad of all eyes. "One day, before any of you were hatched, the monster who roams in these woods discovered my nest. Although I flew off with my loudest whirr it would not follow. It stooped down and put its hand into the nest and picked up one of my lovely buff eggs. I waited. I could scarcely breathe. Oh, how glad I was when it laid back the egg and went away!"

"What a kind monster!" cried the child partridges. "Wasn't it a kind monster to put the egg back and go away?"

"Kind!" The partridge mother ruffled up her neck feathers. "Children," she said, "it meant to come back when the egg would be a bird! Hush!"

She bent her head to the ground; then she gave a sharp chirr of alarm.

Bab was a little girl who was sometimes good and sometimes bad, and was called "Good-little-bad-Bab."

It was a fine day all around Bab's

home, much too pleasant to spend indoors building block houses for little Bob. A few days before, Bab had found a partridge's nest in her woods, with thirteen lovely buff eggs in it, and she wanted to go and see if the eggs were hatched.

Bab called the thick pine woods behind the garden hers, because it was not very far from the house and she could go there at any time easily.

Fourteen children are too many for any mother to bring up," Bab said to herself. "I should like a little partridge for a pet. Their stripes and speckles are so pretty!"

Bab turned her back on Bobby and ran out of the front hall door and around the corner, and set off bareheaded for the woods, though she could hear her little brother calling her.

The nest was back in among the pines, among some rocks, where there were ferns and junipers. Bab stepped carefully, but suddenly a partridge flew up at her very feet. "Oh," cried Bab, "the dear little things—there they are, all hatched!"

But Bab saw the little oval-backed birds just one second only, for the partridge mother had spoken a word as she flew, and every child had heard it and obeyed. Indeed, there is nothing prettier than the prompt obedience of little partridges to the mother bird.

First under this bush they hid, then under that! Down flat to the ground they lay, so like the dead leaves that no human eye could tell that they were little birds!

Mother Partridge had well proved that she could bring up her fourteen children; and having looked in vain for the young birds, Good-little-bad-Bab went thoughtfully home.

Bob was so pleased to see her again that Bab hugged him tight, and sat down with him in the rocking chair.

"Now," she said, "I'm going to amuse you, Bobby. I will tell you a pretty story about partridges, and it will teach you that little boys should always promptly obey their mothers!"

Youth's Natural History.

Of all the dangerous animals which a boy can meet at night coming home from the grocery, a rhinoceros is the worst. Without the slightest warning, and with anger terrible to see, the rhino will charge him and catch him on his horn and assassinate him for no other cause than that he is a boy and has perhaps been throwing stones at a cat. If the rhinoceros were as plentiful in this country now as 2,000 years ago, the loss of human life would be something awful.

There was a time in America when a woman could not go to the kitchen door to shake a tablecloth without seeing a rhinoceros standing around. They went about in great droves, plowing up the ground with their horns and fighting everything that came in their way, and only the elephant could stand before them. If the weather hadn't

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changed they would be here yet. It got so that it was winter about half the time, and, fearing that if he stayed around he would have to shovel snow, the rhino packed up and went off to Africa. He is not a happy animal in his native state. Some one called his father a liar before he was born, and he goes around trying to find out who it was and ready to lick anybody who says good morning to him. It makes him mad to think he can't climb like a monkey or run like a zebra, and every time he sees an ostrich doing a cakewalk tears of rage gather in his eyes. He gets up mad and goes to bed ugly, and it is no wonder he has no friends. Many of the natives of Africa perish every year on the horns of the rhinoceros. They go walking along reading their Bibles or singing gospel hymns, all unsuspecting of danger, and the first thing they know they are spit on the horns of a rhino and become angels. No matter how good a native is or how many wives and children he has to support, the rhinoceros will not spare him. Like an avenging demon, he skulks in some dark thicket and at the proper moment springs out, with a fierce cry, and the bloody deed is done. The rhinoceros in a state of captivity is just as bad as when he is free. You may feed him on Bartlett pears and cut loaf sugar but you cannot win his gratitude. If his keeper scratches his back with a stick, he will hump it up and seem to bestow his affection, but he cannot be trusted. Just as soon as he gets the keeper around to the right spot he will take his life without giving him one hour to repent of his sins. There have been keepers who have whispered words of cheer and friendship into the ears of the rhino and others who have walloped him with a baseball bat and stabbed him with a pitchfork, but it was all the same to the animal. I have drawn a picture of the rhinoceros as you will find him in his African home. He is about to charge upon a native village and reddens his horn with the blood of the guilty and innocent alike. When a boy stands before a rhino in captivity, he should not feel hard toward him. The rhino was born that way and can't help it. He was neither made for an elephant nor a hippopotamus, and it must worry him all day long as he ponders over it. It may be that way down in his heart somewhere he has a store of affection and that some day a keeper will discover it with a pick axe, and therefore we ought to use him well and hope for the best. I had forgotten to say that when a rhino charges an innocent village the ground trembles beneath his feet, and all nature cries out in alarm, while the dead and wounded people make up such a liberal picture of slaughter that strong men have to turn away their heads and women fling themselves down and weep. Let us all be glad that we are not rhinoceroses.

How's Your Stomach?

Is it out of order? If so you cannot expect to feel right or enjoy good health. The stomach is a delicate and wonderfully important machine in the human factory and needs the greatest care. To neglect it is liable to bring on a complication of disorders. The one cure that never fails in all stomach ailments, and that should be employed at the first symptom of digestive derangement is

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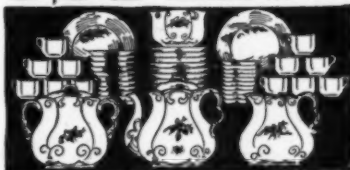
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THE WORLD IN BRIEF

King Edward bestowed Order of the Bath on the Czarowits.

Holland will give Wilhelmina a new crown costing £20,000.

Purchase of State Island land said to be for great ship yard.

Fish and oyster famine threatened if cold weather continues.

Miss Ellen P. Pendleton appointed dean of Wellesley college.

First number of Chinese Weekly Herald, New York, appeared.

Quiet restored in Spain. Martial law to be discontinued next week.

Russian secret police busy arresting alleged plotters against czar.

Gen. MacArthur hopes for early suspension of hostilities in Philippines.

Reported in Tien Tsin that seven powers declared war against China.

Two Justices of North Carolina supreme court accused of high crimes.

Quacks at Hot Springs, Ark., thrive by fleecing visitors to health resort.

E. R. Lyons, former Chicago lawyer, reported murdered in Philippines.

Premier Zanardelli announced new Italian ministry, made up of two parties.

King of Gojam, Abyssinia, poisoned, and two pretenders quarreling for throne.

Canadian tuberculosis convention urged new law regulating treatment of disease.

Andrew Carnegie to give fund for Lincoln Memorial Library at Springfield, Ill.

King Edward received loyal addresses from city and London county councils.

Condition of all trades in Germany serious. Thousands of idle workmen in Berlin.

Alderman J. A. Patten of Evanston cleaned up \$60,000 to \$100,000 on May corn deal.

Prolongation of the Boer war may result in the overthrow of the Salisbury cabinet.

New steel combine to issue \$300,000,000 bonds in addition to its \$800,000,000 capitalization.

Chicago cattle company bought 443,000 acres of grazing and mineral lands in New Mexico.

Steve L'Hommiedieu, racing man, tried to shoot Robert Pinkerton in cafe at New Orleans.

Chicago Great Western made application for membership in Western Passenger association.

Class of seventy-three cadets graduated from West Point and soon to go into active service.

Plan proposed to use power of Desplaines river to supply power and light to Joliet penitentiary.

Promoters of steel combine drew up paper for \$800,000,000 corporation. Schwab to be president.

American concessionnaires said to have received \$35,000,000 for rights in Hankow-Canton railroad.

Saloon fixtures wrecked and liquor poured in street by women at Perry, Kan. Crusade spreading.

P. A. Rockefeller, second son of William Rockefeller, will marry Miss Isabel S. Stillman on April 23.

Crew of steamer Camanche, from New York to Charleston, had fierce battle with fire in icy gale.

Reported C. M. Schwab, president of Carnegie company, will be president of billion-dollar steel combine.

If You Feel Irritable Take Horsford's Acid Phosphate

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

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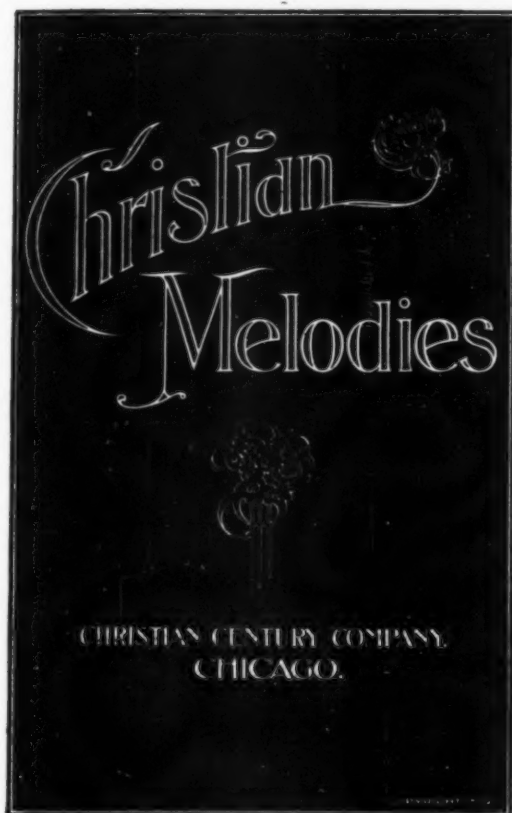
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 4. Liv-ing with Christ, my mem-bers I yield, Serv-ants of God for-

me to die! Sim-ple to cease from struggling and strife,
 path-way I tread; Beau-ti-ful thought while walking there - in
 go-eth be-fore; I am from bond-age at-ter-ly freed,
 ev-er more sealed; Not un-der law, I'm now un-der grace.

CHORUS.
 Sim-ple to walk in new-ness of life.
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 Rock-on-ing self as dead - in - dead.
 Sin is de-throned and Christ takes its place.

dead us - to sin; Dy-ing but liv-ing, Je-sus with-us; Rul-ing and
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